THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

FIRST GRIEF.

They tell me, first and early love
 Outlives all after-dreams;
But the memory of a first great grief
 To me more lasting seems;
The grief that marks our dawning youth
 To memory ever clings,
And o'er the path of future years
 A lengthened shadow flings.

Oh, oft my mind recalls the hour,
 When to my father's home
Death came—an uninvited guest—
 From his dwelling in the tomb!
I had not seen his face before—
 I shuddered at the sight—
And I shudder still to think upon
 The anguish of that night!

A youthful brow and ruddy cheek
 Became all cold and wan—
An eye grew dim in which the light
 Of radiant fancy shone.
Cold was the cheek, and cold the brow,
 The eye was fixed and dim,
And one there mourned a brother dead,
 Who would have died for him!

I know not if 't was Summer then,
 I know not if 't was Spring,
But if the birds sang on the trees,
 I did not hear them sing;
If flowers came forth to deck the earth,
 Their bloom I did not see—
I looked upon one wither'd flower,
 And none else bloomed for me!

A sad and silent time it was
 Within that house of wo,
All eyes were dull and overcast,
 And every voice was low!
And from each cheek at intervals
 The blood appeared to start,
As if recalled in sudden haste,
 To aid the sinking heart!

Softly we trode, as if afraid
 To mar the sleeper's sleep,
And stole last looks of his pale face,
 For memory to keep.
With him the agony was o'er,
 And now the pain was ours,
As thoughts of his sweet childhood rose
 Like odor from dead flowers!

And when at last he was borne afar
 From this world's weary strife,
How oft in thought did we again
 Live o'er his little life!
His every look—his every word—
 His very voice's tone—
Came back to us like things whose worth
 Is only prized when gone!

The grief has pass'd with years away,
 And joy has been my lot:
But the one is oft remembered,
 And the other soon forgot.
The gayest hours trip lightest by,
 And leave the faintest trace;
But the deep, deep track that sorrow wears
 No time can e'er efface!

From the London Christian Observer.

ON THE CO-OPERATION OF DIFFERENT BODIES OF CHRISTIANS IN MISSIONARY OBJECTS.

To the Editor.

A correspondent in your last number, in a paper of great piety and mental vigor, in which he shows that the Gospel is a dispensation essentially missionary, concludes with the following earnest appeal:—

"To our dissenting brethren, I would hence say, that the Church Missionary Society affords a most valuable opportunity of Christian co-operation, in the face of the dense phalanx of popish superstition which surrounds us. It has often been attempted to tarnish the glories of the Reformation with this foul and ungrounded aspersion, that its fundamental principle, the supremacy of Scripture, necessarily leads to heresy and schism. Now the Church Missionary Society opens a theatre upon which Churchmen and Dissenters, by an union of efforts against the powers of darkness, may give to this false reproach the best, because the most practical and Christian, refutation. They may here practically prove, that, while Churchmen and Dissenters are separated from a communion of ordinances by the barrier of conflicting opinions, they are re-united in a communion of spirit by the bonds of Christian charity; and thus, while they seem to rend the body, maintain the unity of the spirit in the bond of peace."

I should be grieved to weaken the force of this pious exhortation by exceptive remarks; but it involves a practical question, which requires consideration. It matters not to your readers whether the humble individual who is now addressing them is a dissenter or a conformist, a minister or a layman; suffice it to say, that he deeply laments the divisions of the Christian Church; that from his inmost heart he responds Amen to our Saviour's prayer that his disciples might be one, and that he sees strikingly the force of the reason added—namely, for the conviction of the world; and that he considers schism a grievous sin, the guilt of which lies with the party that separates from others without necessity, and with those who cause the separation when necessary. This premised, permit me to say, that though I concur with your correspondent in the spirit of his suggestion, I very much question whether the co-operation which he urges is to be expected, or pressed for, to any considerable extent. I take for granted that the Church Missionary Society is conducted strictly according to the habitudes of the Episcopal communion; and your correspondent will doubtless give the dissenter credit for honesty in his separation from that portion of the Christian pale. Now, is it found, let me ask, that the clergy and laity of the Church of England, are, for the most part, members of missionary or other religious institutions avowedly non-episcopalian? Nay, more; are they willing even to be neutral? are they zealous patrons of the London Missionary Society, or the London City Missions, which profess to be based upon the broad system of "co-operation" among all who love our Lord Jesus Christ in sincerity, without any ecclesiastical distinction? I believe that they are not; and without supposing that they mean to disparage religious institutions not within their own ecclesiastical pale, they doubtless consider they shall do most good by throwing their weight and influence into the scale of those which are conducted according to their own views of Church polity. Nor do I say that they are to blame; for as we cannot all do every thing, we ought to consider how we can do our little in the best manner, and with the least contingent evil. There is no deficiency of channels for liberality and religious effort; and if we consider those in our own respective communions the most conformable to Scripture—which, if we are conscientious in our opinions we must—we shall judge that we better promote the common object by fully acting out our honest convictions, than by aiding what we consider good in part, but not so good as something else which we might obtain by the same effort.

If these arguments are sound on the one side, they are so on the other; and as I do not imagine that it is considered bigoted that Churchmen do not generally contribute to religious institutions conducted exclusively by Dissenters, it cannot be so if Dissenters also conscientiously prefer their own institutions; especially as religious instruction cannot really be of a neutral character; so that when persons of very different opinions on litigated points attempt to unite to carry forward missionary operations, they must speedily come into collision. This was early found in the annals of the London Missionary Society: for example—the mode and the subjects of baptism were questions which came practically into consideration as soon as there was an adult convert in a mission, or a child was presented for baptism; so that, in effect, this society soon became connected, for the most part, with the Congregational Dissenters; (aided, indeed, by many other excellent persons;) and Episcopalians, Baptists, Presbyterians, Methodists, and other bodies of Christians, felt the necessity of forming missions in their own respective communions. Your correspondent says, that "the Church Missionary Society opens a theatre upon which Churchmen and Dissenters, by an union of efforts against the powers of darkness," may wipe off "the aspersion that the fundamental principle of the Reformation, the supremacy of Scripture, necessarily leads to heresy and schism;" and prove that "while Churchmen and Dissenters are separated from a communion of ordinances by a barrier of conflicting opinions, they are reunited in a communion of spirit by the bands of Christian charity," and maintain "the unity of the Spirit in the bond of peace." But the Dissenter would say, that this desirable result would be accomplished by Churchmen aiding his institutions, as much as by his aiding theirs. Seeing, then, that they cannot coalesce, it is perhaps best that each should conscientiously endeavor to promote the kingdom of Christ in his own societies, in a spirit of candor and affection towards the whole brotherhood of faith. Amalgamation is not attainable except by destroying the purity of each of the metals submitted to the process; the compound losing the virtues of both. Indeed, I think it very doubtful whether a society would gain real strength by a large admixture of persons whose views did not coincide with its distinctive, as well as its general character. As they could not be permitted to administer its affairs, there would arise occasions for jealousy; while even their supposed influence, or the suspicion of a leaning towards their sentiments or measures, would repel those who wished to see the distinctive principle consistently upheld, and would furnish a theme of accusation to those who felt inclined to censure their brethren for unjustifiable compromise. In the case of the Church Missionary Society, I doubt not that many pious and conscientious Dissenters joyfully contribute to its funds; and that their liberality is accompanied with fervent prayers for its success, and with gratitude for the large measure of blessing which God has bestowed upon it. This may well be, seeing that though in union with the Church of England, it forms no part of the national ecclesiastical establishment; and its paramount object is duly appreciated by numbers who do not agree with its conductors and the great body of its members, upon questions of Church discipline. But Dissenters have their own institutions to support; and surely Churchmen are able, and ought to be willing, to support theirs; nor can any Christian society rightly merge its specific character, in order to obtain extraneous aid; or, retaining it, expect that aid to be very abundant.

The above remarks are not intended to countenance either bigotry or spurious candor; but to bring to an issue the important practical question of the co-operation of different bodies of Christians in works of religious charity. I wish to show that love is not necessarily infringed because there is not complete unity of purpose; but that Christians are still one, notwithstanding they do not think alike upon some points of belief and practice. They will not best prove their discipleship, or benefit the world, by attempting impracticable unions; but by each working in faith and differing in love.

A WEAK DISCIPLE.

STATE OF THE CHURCH IN MISSISSIPPI.

The Rev. Dr. Weller, from the committee on the state of the Church, made the following report:

The convention appointed to report to this convention on the present state of the Church in this diocese, have attended as well as the limited time allotted them would allow, and beg leave to present the following brief view of our ecclesiastical condition and prospects.

At the outset, the committee feel bound to express their gratitude, that though, after existence as a diocese, and connection with the general convention, for the long period of thirteen years, deprived of the advantages which they believe would have been the lot of the diocese, had they been blessed with the labors and supervision of a resident Bishop, yet we are favored on this occasion, for the second time only, in the history of our diocese, with the presence of one of that order, presiding over our deliberations, after having visited several of the churches, and administered Episcopal offices in them.

Reports from the rectors of four parishes only, have been received by the convention, and referred to this committee, viz: from Trinity Church, Natchez; Christ Church, Jefferson county; St. Paul's Church, Woodville; and Christ Church, Vicksburgh. From these, it appears, that there are now in those parishes, one hundred and fifteen communicants; that twenty-seven adults and children have been baptized during the past year; thirty-one persons have been confirmed by Bishop Polk; and the rector of these parishes have married twenty-two couples, and have attended twenty-two funerals.

The whole number of clergymen now belonging to this diocese, is *nine*; of whom *eight* are understood to have the charge of parishes, one of them being in deacon's orders. The Rev. A. Stephens, also, in deacon's orders, is now President of Jefferson College, in Adams county. The Rev. M. L. Forbes has been, for the last two years, in charge of a congregation at Columbus, but no report has been yet received from him by the convention, although required to be made annually, nor has any application been made for the admission of his parish into union with this convention; therefore, have no information of the state of that parish, although it is understood to be in a prosperous condition. The Rev. G. R. Pinching has recently settled, as the committee understand, at Preston, in Yalabusha county, in which vicinity, several families of our communion, from North Carolina, have recently settled; and the Rev. C. A. Foster, from Tennessee, has also lately settled at Holly Springs; where, and at Salem, in its neighborhood, it is thought there is much encouragement for his labors. But no report has been received from either of these clergymen. The committee have also reason to believe that respectable congregations have been lately organized at Jackson and Raymond, in Hinds county, by the Rev. D. S. Lewis, from the diocese of New York, but no report has been received from Mr. Lewis. Nor has any report been received from St. Paul's Church, Grand Gulf, or from St. Matthew's Church, Clinton. St. John's Church, Port Gibson, appears to have become extinct, and the committee think should be dropped from the list of parishes. A new parish has been organized at Laurel Hill, Adams county, and admitted into union with the convention at the present session.

The committee cannot refrain from expressing their regret that these reports, upon which so much of the interest of a diocesan convention depends, and which are so indispensably necessary to "an accurate view of the state of the Church from time to time," should be wanting, and their earnest hope that this statement of their difficulties in preparing such a view, will induce the clergy, generally, to be attentive to the requisitions of the vii. Canon of the General Convention of 1838, and of vi. Canon of this diocese, adopted at this convention.

The committee have reason to believe that the recent visit of the Rt. Rev. Bishop Polk to the parishes in Vicksburg, Natchez, Jefferson county, and Woodville, has been, by God's blessing, attended with beneficial results, both in regard to the unusual number confirmed, and in exciting a greater and more general interest in the cause of our beloved Zion.

The parish of Trinity Church, Natchez, is now engaged in rebuilding and enlarging their church. The church at Woodville has been thoroughly repaired, and painted, and fitted with a new organ and bell; and the parish of Christ Church, Vicksburg, now for the first time represented in the lay order in the convention, has commenced, and is progressing with a commodious church. A very beautiful church, complete in every respect, has been erected by W. Newton Mercer, Esq., in Adams county, and was consecrated on Sunday last, by Bishop Polk, with the name of St. Mary's Church, Laurel Hill.

But what is far greater cause for gratulation, the committee learn from the parochial reports, that in these parishes, spiritual religion is advancing—that increasing attention is paid by growing numbers to the ordinances of the Church, and the word preached. A proof, indeed, that God has a favor unto us, and that we may look in the devout use of means for his blessing. Let us then devoutly commend to him, in habitual prayer, the cause of the Gospel of his blessed Son, and supplicate him to be favorable unto our Zion.

In conclusion, the committee beg leave to express a strong conviction that a wide field, ripe unto the harvest, is presented unto the ministers of our evangelical Church, in Mississippi; and they earnestly recommend to every member of the church, to make it the special subject of his prayers that the great Husbandman would send more laborers into his harvest.

George Weller,
James A. Fox, } *Committee.*
Henry Wm. Huntington,

Journal of Convention.

From the "Remains of Rev. Charles Henry Wharton."

INFANT BAPTISM.

"The Antipœdobaptists hold, that believing adults only are proper subjects of baptism, because Christ's commission to baptize restricted this ordinance to such only as are taught, or made *disciples*; and that consequently, infants, who cannot be thus taught, are to be excluded. It does not appear, they say, that the Apostles, in executing Christ's commission, ever baptized any but those who were first instructed in the Christian faith, and professed their belief of it. They contend, that infants can receive no benefit from it, as not being capable of faith and repentance, which are to be considered as prerequisites.

As *to the mode*, they believe that the meaning of the word Βαπτιζω signifies immersion, or dipping only; that John baptized *in* Jordan, that he chose a place were there was *much* water; that Philip and the Ethiopian went down both *into* the water. That the terms washing, purifying, burying in baptism, so often mentioned in Scripture, allude to this mode; that immersion *only* was the practice of the Apostles, and the first Christians, and that it was only laid aside from the love of novelty, and the coldness of our climate. These positions, they think, are so clear from Scripture, and the history of the Church, that they stand in need but of little argument to support them. Further, they also insist that all positive institutions depend entirely upon the will and declaration of the institutor, and that, therefore, reasoning by analogy, from previous abrogated rites is to be rejected, and the express command of Christ respecting baptism ought to be our rule.

The *Pædobaptists* are, however, of a very different opinion. As to the *subject, that is*, they believe that qualified adults, who have not been baptized before, are certainly proper subjects; but then they think also, that infants are not to be excluded. They believe, that as the covenant with Abraham and the Christian are the same;* that as children were admitted under the former; and that as baptism is now a seal, sign, or confirmation of this covenant, infants have as great a right to it, as children had to the right of circumcision under the law.†—That if children are not to be baptized because there is no positive command for it, for the same reason women should not come to the Lord's Supper; we should not keep the first day of the week, nor attend public worship, for none of these are expressly commanded; that if infant baptism had been a human invention, how would it have been so universal in the first three hundred years, and yet no record left when it was introduced, nor any dispute, nor controversy about it. Some reduce it to these two ideas: *First*, that God did not constitute in his Church the membership of infants, and admitted them to it by a religious ordinance:‡ *Second*, that this right to a Church membership was never taken away. This being the case, infants must be received, because God has instituted it; and, since infants must be received, it must be either *without* baptism, or *with* it; but none must be received without baptism, therefore infants must of necessity be baptized.—Hence it is clear, that under the Gospel, infants are still continued in the same relation to God and his Church, in which they were originally placed under the former dispensation. That infants are to be received into the Church, and as such baptized, is also inferred from the following Scriptures:—Gen. xvii.; Isaiah xliv. 3; Matt. xix. 13; Luke ix. 47—48; Mark ix. 14; Acts ii. 38—39; Rom. xi. 17—21; 1 Cor. vii. 14.

Though there are no express examples in the New Testament of Christ and his Apostles baptizing infants, yet this is no proof that they were excluded. Jesus Christ actually blessed little children; and it would be hard to believe that such received his blessing without being then in a capacity of becoming members of the Gospel Church. If Christ received them, and would have us receive them in his hands, how can *this* be reconciled with keeping them out of the visible Church? Besides, if children were not to be baptized, it would have been expressly forbidden. None of the Jews had any apprehension of the rejection of infants, which they must have had if infants had been rejected. As whole households were baptized, it is probable there were children among them. Again, from the year 400 to 1150, no society of men, in all that period, 750 years, ever pretended to say it was unlawful to baptize infants; and still nearer the time of our Saviour there appears to have been scarcely any one that so much as advised the delay of infant baptism. *Irenæus, Bishop of Lyons, who lived in the second century, and was well acquainted with Polycarp, Bishop of Smyrna, who was St. John's disciple, declares expressly*, that "*the Church learned from the Apostles to baptize children.*" Origen, in the third century, affirmed, that "*the custom of baptizing infants was received from Christ and his Apostles.*" Cyprian, Bishop of Carthage, and a council of Bishops, (held about the year 254,) no less than sixty-six in number, unanimously agreed, that children might be baptized as soon as they were born. St. Ambrose, Bishop of Milan, who wrote about 274 years from the Apostles, declares, that the baptism of infants had been the practice of the Apostles themselves, and of the Church till that time. The Catholic Church every where declared, says St. Chrysostom, Patriarch of Constantinople, in the fifth century, that infants should be baptized: and St. Austin, Bishop of Hippo, in the same century, affirmed, that he never heard, or read, of any Christian, Catholic or Sectarian, but who always held that infants were to be baptized. Pœdobaptists farther believe, that there needed no mention in the New Testament of receiving infants into the Church, as it had been once appointed and never repealed. The dictates of nature also, in parental feelings; the verdict of reason in favor of privileges; the evidence in favor of children being sharers in the seals of grace, in common with their parents, for the space of four thousand years; and especially the language of prophecy, in reference to the children of the Gospel Church, make it very probable that they were not to be rejected. So far from confining it to adults, it must be remembered that there is not a single instance recorded in the New Testament, in which the descendants of Christian parents were baptized in adult years. That infants are not proper subjects for baptism, because they cannot profess and repent, Pœdobaptists deny. This objection falls with as much weight upon the institution of circumcision as infant baptism; since they are as capable, or as fit subjects for the one as the other. It is generally acknowledged that if infants die, (and a great part of the human race do die in infancy,) before they are baptized, they are saved; if this be the case, then why refuse them the *sign* in infancy, if they are capable of enjoying the thing signified? But, say they, something is said of baptism, that cannot be applied to infants.‖ "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." If so, then infants must not be saved, because something is said of *salvation* which cannot be applied to infants.§ For as none but adults are capable of believing, so, by the arguments of the Baptists, none but adults are capable of salvation: for "he that believeth not shall be damned." But Christ, it is said, set an example of adult baptism; true, but he was baptized to do honor to John's ministry, and to conform himself to what he appointed to his followers; for which reason also, he drank of the sacramental cup; but this is rather an argument for the Pœdobaptists than against them; since it plainly shows, as Dr. Doddridge observes, that baptism may be administered to those who are capable of all the purposes for which it was designed; since Jesus Christ, not being a sinner, could not be capable of that faith and repentance which are said to be necessary to this ordinance."

* Gen. xvii. 7. Heb. viii. 12.

† Acts ii 39. Rom. iv. 11. ‡ Gen. xvii. Gal. iii. 14-17.
§ Mark xvi. 16. ‖ Same text.

From the Tracts for the Times.

POPERY OF THE OXFORD TRACTS.

My Dear ——, You have some misgivings, it seems, lest the doctrine I have been advocating "should lead to Popery." I will not, by way of answer, say, that the question is not, whether it will *lead to Popery*, but whether it is *in the Bible*; because it would bring the Bible and Popery into one sentence, and seem to imply the possibility of a "communion" between "light and darkness." No; it is the very enmity I feel against the Papistical corruptions of the Blessed Gospel, which leads me to press upon you a doctrine of Scripture, which we are sinfully surrendering, and the Church of Rome has faithfully retained.

How comes it that a system, so unscriptural as the Popish, makes converts? because it has in it an element of truth and comfort amid its falsehoods. And the true way of opposing it is, not to give up to them that element, which God's providence has preserved to us also, thus basely surrendering "the inheritance of our Fathers," but to claim it as our own, and to make use of it for the purposes for which God has given it to us. I will explain what I mean.

Before Christ came, Divine Truth was, as it were, a pilgrim in the world. The Jews excepted, men who had portions of the Spirit of God, knew not their privilege. The whole force and current of the external world was against them, acting powerfully on their imagination, and tempting them to set sight against faith, to trust the many witnesses who prophesied falsehood (as if) in the name of the Lord, rather than the still small voice which spoke within them. Who can undervalue the power of this fascination, who has had experience of the world ever so little? Who can go at this day into mixed society, who can engage in politics or other active business, but finds himself gradually drifting off from the true Rock on which his faith is built, till he begins in despair to fancy, that solitude is the only safe place for the Christian, or, (with a baser judgment,) that strict obedience will not be required at the last day of those who have been engaged in active life? If such is now the power of the world's enchantments, surely much greater was it before our Saviour came.

Now what did He do for us, in order to meet this evil? His merciful Providence chose means which might act as a counter influence on the imagination. The visible power of the world enthralled men to a lie; He set up a Visible Church, to witness the other way, to witness for Him, to be a matter of fact, as undeniable as the shining of the sun, that there *was* such a principle as conscience in the world, as faith, as fear of God; that there *were* men who considered themselves bound to live as His servants. The common answer which we hear made every day to persons who engage in any novel undertaking, is "You will get no one to join you; nothing can come of it; you are singular in your opinion; you do not take practical views, but are smit with a fancy, with a dream of former times," &c. How cheering is it to a person so circumstanced, to be able to point to others elsewhere, who actually hold the same opinions as himself, and exert themselves for the same objects! Why? because it is an appeal to a *fact*, which no one can deny; it is an evidence that the view which influences him is something external to his own mind, and not a dream. What two persons see, cannot be an ideal apparition. Men are governed by such facts, much more than by argumentative proof. These act upon the imagination. Let a person be told ten times over that an opinion is true, the *fact* of its being said becomes an argument for the truth of it; i. e., it is so with most men. We see from time to time the operation of this principle of our nature in political matters. Our American colonies revolt; France feels the sympathy of the event, and is revolutionized.—Again, in the same colonies, the Episcopal Church flourishes; we Churchmen at home hail it as an omen of the Church's permanence among ourselves. On the other hand, what can be more dispiriting than to find a cause, which we advocate, sinking in some other country or neighborhood, though there be no reason for concluding, that, *because* it has fallen elsewhere, therefore it will among ourselves. In order then to supply this need of our minds, to satisfy the imagination, and so to help our faith, for this among other reasons Christ set up a visible Society, His Church, to be as a light upon a hill, to all the ends of the earth, while time endures. It is a witness of the unseen world; a pledge of it; and a prefiguration of what hereafter will take place. It prefigures the ultimate separation of good and bad, holds up the great laws of God's Moral Governance, and preaches the blessed truths of the Gospel. It pledges to us the promises of the next world, for it is something (so to say) in hand; Christ has done one work as the earnest of another.—And it witnesses the truth to the whole world; awing sinners, while it inspirits the fainting believer. And in all these ways it helps forward the world to come; and further, as the keeper of the Sacraments, it is an essential means of the realizing it at present in our fallen race.—Nor is it much to the purpose, as regards our duty towards it, what are the feelings and spiritual state of the individuals who are its officers. True it is, were the Church to teach heretical doctrine, it might become incumbent on us (a miserable obligation!) to separate from it. But, while it teaches substantially the Truth, we ought not to look upon it as one whole, one ordinance of God, not as composed of individuals, but as a House of God's building;—as an instrument in His hand, to be used and reverenced for the sake of its Maker.

Now the Papists have retained it; and so they have the advantage of possessing an instrument, which is, in the first place, suited to the needs of human nature; and next, is a special gift of Christ; and so has a blessing with it. Accordingly we see that in its measure success follows their zealous use of it.—They act with great force upon the imaginations of men. The vaunted antiquity, the universality, the unanimity of their Church put them above the varying fashions of the world, and the religious novelties of the day. And truly when one surveys the grandeur of their proceedings, a sigh arises in the thoughtful mind, to think that we should be separate from them; Cum talis esses, utinam noster esses!—But, alas! A UNION IS IMPOSSIBLE. Their communion is infected with heresy; we are bound to flee it, as a pestilence. They have established a lie in the place of God's truth; and, by their claim of immutability in doctrine, cannot undo the sin they have committed. They cannot repent. Popery must be destroyed; it cannot be reformed.

Now then what is the Christian to do? Is he forced back upon that cheerless atheism (for so it practically must be considered) which prevailed in the world before Christ's coming, poorly alleviated, as it was, by the received polytheisms of the heathen? Can we conceive a greater calamity to have occurred at the time of our Reformation, one which the Enemy of man would have been more set on effecting, than to have entangled the whole of the Church Catholic in the guilt of heresy, and so have forced every one who worshipped in spirit and in truth, to flee out of doors into the bleak world, in order to save his soul? I do not think that Satan could have desired any event more eagerly, than such an alternative; viz., to have forced Christians, either to remain in communion with heresy, or to join themselves in some such spontaneous union among themselves, as is dissolved as easily as it is formed. Blessed be God! his malice has been thwarted. I do believe it to be one most conspicuous mark of God's adorable providence over us, as great as if we saw a miracle, that Christians in England escaped in that evil day from either extreme, neither corrupted doctrinally, nor secularized ecclesiastically. Thus in every quarter of the world, from North America to New South Wales, a Zoar has been provided for those who would fain escape Sodom, yet dread to be without shelter. I hail it as an omen amid our present perils, that our Church will not be destroyed. He hath been mindful of us; He will bless us. He hath wonderfully preserved our Church as a true branch of the Church Universal, yet withal preserved it free from heresy. It is Catholic and Apostolic, yet not Papistical.

With this reflection before us, does it not seem the most utter ingratitude to an astonishing Providence of God's mercy, to be neglectful, as many Churchmen now are, of the gift? to attempt unions with those who have separated from the Church, to break down the partition walls, and to argue as if religion were altogether and only a matter of each man's private concern, and that the State and Nation were not bound to prefer the Apostolical Church to all self-originated forms of Christianity? But this is a point beside my purpose. Take the matter merely in the light of human expedience. Shall we be so far less wise in our generation than the children of this world, as to relinquish the support which the Truth receives from the influence of a Visible Church upon the imagination, from the energy of operation which a well-disciplined Body insures? Shall we not foil the Papists, not with their own weapons, but with weapons which are ours as well as theirs? or, on the other hand, shall we with a melancholy infatuation give them up to them? Depend upon it, to insist on the doctrine of the Visible Church is not to favor the Papists, it is to do them the most serious injury. It is to deprive them of their only strength.—But if we neglect to do so, what will be the consequence? Break down the Divine Authority of our Apostolical Church, and you are plainly preparing the way for Popery in our land.—Human nature cannot remain without visible guides; it chooses them for itself, if it is not provided for them. If the Aristocracy and the Church fall, Popery steps in. Political events are beyond our power, and perhaps out of our sphere; but ecclesiastical matters are in the hands of all Churchmen.

But my letter has run to an unusual length. Excuse it. And believe, &c.

From the Journal of Religious Education.

ST. PAUL'S COLLEGE.*

The Institution is divided into two departments, viz: The Collegiate Family, and The Academic Board and Classes.

The Collegiate Family.

The Rector, the Students, and such of the Professors and Instructers as may be associated with the Rector in their government, compose the Household, or Collegiate Family.

The great object in this department of the institution is the moral education of the students, by means of a paternal and familiar discipline, and a regulation of circumstances favorable to the cultivation of Christian character. For this purpose the Academic and Domestic discipline will be kept distinct, and the rank of a student in one department will not be affected by his rank in the other. He may stand high in the Academy and low in the Family; or, not having the talents of his companions, his rank may be comparatively low in the Academy, while, for the qualities of the heart, he may be respected and beloved in the Family.—Not that it is designed to make provision for amiable indolence or harmless stupidity—for those who prove inadequate to the studies of the institution will not be retained—but to give that place to moral excellence which it deserves in a professedly Christian institution, and of which it is deprived when merit is graduated solely on the scale of intellect.

The economy of the Family will, to a great extent, be that of a private Christian home.—Hence, the nature of the discipline may be easily inferred. The control of the students will be maintained on the principle of delegated parental right. This principle, strictly understood, and extended to whatever belongs to the parental sphere, is the basis of the government of the institution. Every student, accordingly, will be required to consider himself, for the time being, as part of the family of his father's representative, and therefore bound, both in duty and civility, to obedience and cheerful conformity, to the order of the house. As this is the only ground for any efficient government of youth, so neither is there any danger of acting on it to excess, as long as the pupil enjoys freedom of communication with his parent, and the parent has the power, whenever he pleases, to withdraw his child.

The aim of the institution as a school of morals, the public are distinctly informed, is improvement rather than reformation. Youth of bad habits, it is earnestly hoped, will not be presented for admission. To reclaim such is a noble task, and eminently worthy of Christian zeal; but every institution must have its particular province, and this does not fall within the province of the College. It is planned throughout in accommodation to parents, who having guarded the education of their sons at home, are desirous of affording them the advantages of college, without exposing them to its usually attendant dangers. These, it is hoped, will regard it as a seminary of sound learning, and an asylum from the allurements to youthful dissipation.

The religion of the Family is that of the Protestant Episcopal Church, the service of which

* College Point, the site of St. Paul's College, is a farm of about 170 acres, lying immediately on the East River and Flushing Bay. The situation is one of great beauty, and for health, convenience, prospect, seclusion, and, indeed, every thing desirable in the location of a Seminary, can hardly be surpassed. Opportunities for bathing, rowing, and all the healthful sports of the country, are always at hand.

By means of a steamboat stopping at the College dock, and the Flushing steamboat and stages, access to the point is at all times easy.

New buildings have been erected, affording all the necessary accommodations.

all the professors, instructors, and students will regularly attend.

Every student, on his entrance, will be considered a novitiate, or probationer, for the term of four weeks, at the end of which he will either be regularly admitted, or allowed to return home, at the option of the Rector. The latter alternative is not to be considered at all in the light of a dismission, or as attended with any disgrace, but is provided for, in order that the Rector may be left entirely free in the choice of his family. And, further, as the parent will always be at liberty to withdraw his son at pleasure, and without notice if he think proper, so the Rector shall be equally at liberty to decline the further education of a student whenever he may find it expedient to do so. As the College must depend entirely upon the public for its support, there is no danger that these provisions will be used capriciously; and to parents who know their sons, and are careful beforehand to understand the character of the institution, they can occasion no inconvenience.

To prevent all misunderstanding, a personal interview with parents or guardians is highly desirable.

The Academic Board and Classes.

The literary education of the students will be conducted in this department, which will be under the direction of the Professors of the College, who constitute, for that purpose, the Academic Board. The professors and other teachers may or may not belong to the Collegiate Family. The single relation which they hold toward the students, if not members of the Family, is that of *Instructors*.* They will meet them in their recitation rooms, and direct and assist them in all things relating to their studies. In regard to discipline, they will maintain whatever order they may require in their classes, and report the merit of recitations, delinquencies in order, &c. to the Senior of the Family, at stated times, and as occasion may require.

All new methods of instruction will be distrusted; and some old ones, rejected in the spirit of "improvement," will be restored.—Exact teaching, and patient application, in the studies so long approved as a wholesome regimen for the mind, are the only means by which the institution will seek to prove itself an ally in the cause of thorough and liberal education.†

The Libraries attached to the College contain about six thousand volumes, in History, Classics, Science, and General Literature.

The Philosophical and Chemical Apparatus, as yet only sufficient for the purposes of instruction, will be increased by yearly appropriations.

All the classes have four recitations every week day, except Wednesdays, when they have three. Instruction in Christian truth is continued throughout the course, in a systematic and critical study of the Holy Scriptures. In a great measure, however, it must be given incidentally, and will form a duty of the Family rather than of the Academy.

The institution is in connection with the Protestant Episcopal Church—which sufficiently determines the character of its religious instruction.

ST. PAUL'S SCHOOL.

This continues in operation, in connection with the College, as a preparatory school.

The members of the School will form a separate family, under the same government, however, as the Collegiate family.

Several junior instructors will assist the instructors of the College in this department.

A Senior Department will be organized in this branch of the institution, calculated for those pupils who do not enter into the College, but wish to complete their English education.

Principles forming the basis of the plan of St Paul's College and School.

The education of his child in "the nurture and admonition of the Lord," is the duty and proper business of the parent.

The parent may not transfer the education of his child to others, seeing it is his own proper business, unless he conscientiously believes that such a transfer is required by the real welfare of the child.

Whenever a parent transfers the education of his child to others, he must delegate, without reservation, his authority and discretion, for the time being, to those whom he has chosen to act in his place.

The time of life at which this transfer is generally made—viz: from twelve or fourteen to eighteen—is the most dangerous period of youth, and one which especially needs parental counsel and guidance, and therefore requires that sure and adequate provision be made for such counsel and guidance, as well as for literary and intellectual education.

From the above it follows, that the transfer of parental duty, in regard to education, should be made to an *individual* competent and willing to assume it, and not to a body of men, inasmuch as an individual, and no body of men, can adequately discharge parental duty, or exercise, with success, parental authority.

A number of parents thus delegating their duty to another individual, gives rise to the public School or College, of which, of course, that individual must be the head.

In an institution formed on these principles, the members of the same should hold a relation towards its head, as members of his family, and distinct from their character as students. The Institution thus divides itself into the *Family* and the *Academy*—the management of each being appropriate and distinct—and may hence be regarded as a Home School, or College.

Education in Christianity, and in the social and gentler virtues to which the circumstances of public schools are generally unfavorable, should be the main object of a Home School.‡

The religious instruction of a Home School, or College, should be in accordance with the principles and views of some one branch of the Christian Church, as thus alone it can be systematic and efficient, and satisfy the parent who is a member of some particular branch of the Christian Church.

The academy must be subordinate to the family order, that the supremacy of parental authority may be sustained, of which the head of the family is the representative, and inasmuch as instruction in science and literature is subordinate to education in the virtues and morals of Christianity, the charge of which the parent has committed to the head of the family.

The duty of obedience, in an institution on these principles, rests on the ground of filial duty. It is to be rendered implicitly to superiors, as the representatives of parental authority.

* The plan of the Institution may thus be seen at a glance. Parents resign their sons, for a specified time, to the care of a minister of the Gospel of the Protestant Episcopal Church. He treats them and governs them as his sons; and commits them, for the acquisition of learning and science, to the instruction of competent gentlemen, co-operating with him in the conduct of their education.

† The impression in the minds of some, that the College is designed only for theological students, is wholly erroneous. The studies are calculated for the different professions, or for active life, as much as in any of our colleges.

‡ When the family is small, it may, in a good degree, supply the influences of a Christian home. The families in St. Paul's School and College will be divided into the smallest numbers practicable.

COMMUNICATIONS.

For the Churchman.

THE SALVABILITY OF THE HEATHEN.

(Concluded from page 114.)

Having presented this view of the *principles of divine judgment*, he then proceeds to show the *facts* in the case—i. e., what is the doctrine of the Scriptures with regard to the light which the heathen enjoy, the use they have made of that light in the discovery of truth and duty, their actual character, and their true condition and prospects.* This topic is pursued at length, and the result is thus stated: "Such then is the case of the heathen; such their means of information, as to *truth*, and as to *duty*; such the light and law of nature. The possession of these rendered them 'without excuse' in their universal loss of the knowledge, and defection from the worship, of the living God, and in the endless variety of abominable idolatries, into which they fell: and not less inexcusable were they, in the practical corruption of morals, by which these idolatries were accompanied."—"'The world by wisdom has not known God.' The powers of the human mind have been vigorously employed, and successfully in every other department of knowledge. There has been no deficiency of intellectual acuteness and energy in other investigations. But even the masters of science and philosophy have been but dark, and feeble, and perplexed, conjecturers on the things of God. And this being the fact, we are constrained to trace the ignorance and blindness to moral causes—to the perverting influence of an alienated heart. *And here lies the ground of heathen responsibility.* Their guilt may be lighter, by many degrees, than that of those who, enjoying the higher advantages of a written revelation, continue in a state of alienation from the truth of God, and rebellion against his will: and of the guilt contracted by different nations, and by different individuals in each, the degrees may also be very various. But these it is not ours to determine. It belongs to him who has the perfect knowledge of all circumstances, and of all minds. He alone is competent to fix the amounts of moral culpability, and to graduate a corresponding scale of punishments. If from reason and Scripture, we can ascertain the great principles according to which the Divine judgment is to be conducted: this (I cannot repeat too often) is all we have to do with; further we cannot go, without trespassing on the province, and assuming the prerogatives, of Deity."

In answer to the objection that if the heathen *can* be saved without a knowledge of the Gospel, it is not necessary to communicate it to them, he says: "Surely, in the very state and character of the heathen, you have a most affecting and convincing proof of the necessity and value of a Divine revelation. The necessity very early appeared; and the whole of the subsequent history of the world continued, with increasing conclusiveness, to evince it. And, while the difference between your condition and theirs calls for your gratitude and praise on your own account, it calls no less loudly for earnest prayer for them,—prayer, of which the sincerity must be testified by ardent and active zeal to communicate to them the enjoyment of the same privileges by which you are distinguished. Whether God, in the exercise of his sovereign grace, ever, by his Holy Spirit, makes use of the truths taught by the light of nature, for the renovation of the hearts of men, we have been constrained to leave in uncertainty. But of one thing we are sufficiently sure, that such cases, if they have ever existed, have been exceedingly rare. The grand instrument of regeneration, as it is the only ground of acceptance, is the word of the truth of the Gospel. The heathen are dying by thousands, in a state of entire ignorance of the remedy for human guilt provided by the God with whom they have to do, and in a state of utter unfitness for the only existing heaven. They have 'sinned without law,' it is true, and they 'perish without law;' but still they perish. And let us not fancy, that perdition, in any of its degrees, is a matter of light import, from which we need not be very much concerned about saving our fellow mortals. That can be no light matter, deliverance from which cost the blood of the Son of God. And, whether we contemplate the effects which the knowledge of Divine revelation brings with it, in regard to this world, or in regard to that which is to come, 'true benevolence should not allow us to slacken our efforts in its diffusion, till all the ends of the earth have seen the salvation of God.' Fancy not, that because they do not possess the privilege of revelation, they are in no danger. In no danger! whilst they are thus, under the influence of an infatuation that has a vitiated heart for its original and its continued cause, 'changing the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things; and worshipping and serving the creature rather than the ever-blessed Creator!'—In no danger!—while they are living 'full of all unrighteousness,' and realizing, in all its hideous features, the apostle's portraiture of depravity! Rom. i. 28–32. They *are* in danger!—perishing in sinfulness and guilt, and unfitness for the kingdom of heaven. And we have in possession that knowledge which, to them as well as to ourselves, is 'life eternal;' that 'word of the Lord, of which the entrance gives light, and imparts understanding to the simple,'—that Gospel which is 'the power of God unto salvation,' the divine method of pardoning mercy, the Divine instrument of spiritual renovation. Are we then to keep this knowledge to ourselves? to make a selfish monopoly of our high privileges? No. We lie under a heavy responsibility. Possessing a treasure of inestimable preciousness, of which others are destitute—we are bound by all the obligations of piety and philanthropy, to communicate it to others; and the more favorable our opportunities for doing so, the more imperative becomes the duty, and the heavier the accountableness."

He admits the fact, sometimes alleged against missions to the heathen, that by sending them the Gospel, we increase their responsibility, and their consequent guilt and danger, if they should not profit by the gift; for as responsibility is according to privilege, an increase of responsibility must bring with it a proportionate increase of obligation; but he shows that the spirit and principle of this objection applies to every blessing which it is possible for us to enjoy, in connection with the power of imparting it to others. Thus the parent who instructs his child—the patriot who enlarges the liberties and multiplies the blessings of his countrymen—the man who by miracle or skill imparts sight to the blind—increase the responsibility of those whom they benefit—the Gospel itself increases the responsibility of all to whom it is known. Upon the principle of this objection, God should have withheld the tidings of salvation from our apostate world, because wherever those tidings come, the same consequence follows. Ignorance, upon this principle, is bliss. The extension of knowledge is the increase of evil. The sole inquiry should be, "Is the Gospel *in itself* a blessing? And is it the will of God that it should be imparted, by those who have it, to those who have it not? If we are satisfied that it is, let us act accordingly, and leave the result to God." G. W. V. M.

August 5, 1839.

* In connection with this topic he presents the following exposition of a portion of his text. The present discussion "relates to those who *have not the law*—to the Gentiles or heathen, who are without the privilege of any written discovery of the Divine will. Of them it had just been said, '*As many as have sinned without law, shall also perish without law.*' But *sinned without law!*—how, it might be asked, could this be? How is it consistent with the sentiment expressed in two subsequent parts of this epistle—Rom. iv. 15—*where no law is there is no transgression*: and v. 13, *sin is not imputed where there is no law?* And by another inspired writer, sin is defined to be *the transgression of law*: 1 John, iii. 4. These inquiries are answered, and the difficulty involved in them satisfactorily explained, in the 14th and 15th verses: 'For when the Gentiles, who have not the law, do by nature the things of the law, these, having not the law, are a law unto themselves; who show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing, one another.' These words bring clearly before us the ground of Divine judgment against the Gentiles. They are without the *written* law, but they *have a law*. Had they no law at all, they could be chargeable with no sin, and subject to no sentence of condemnation. But they have a law; a law enforced by all that is made known of God in his works and ways, and by all their daily experience of his unwearied goodness:—and it will be for the violation of the dictates of *this* law, that the sentence against them will be pronounced in the judgment."

For the Churchman.

THE CHRISTIAN KEEPSAKE.

Mr. Editor,—It was a happy thought to endeavor to bring into the service of religion the recent, but most extensively prevailing fashion, of preparing for holiday presents those beautiful illustrations of book-making talent, the "*Annuals.*" It cannot, however, have escaped the serious observer, that while thus a new channel of good may be opened, it is not unaccompanied with the danger of gaining for evil influences the attraction of a winning exterior, or a captivating title. With the general merits of "The Christian Keepsake" for the coming year I am unacquainted. By means, however, of the Episcopal Recorder, I am apprised of a blemish in it which must have an effect the very reverse of what is anticipated by the editors of that paper, when they regard it as having, "to the members of the Episcopal Church, a peculiar claim."

It seems by an extract in the Recorder from the Keepsake, that that work is to be made the vehicle for declaring that "our House of Bishops is becoming a body to whom it seems little less than ludicrous to apply the long inherited title of 'Fathers in God.'"

Thus in an annual called "Christian," edited by an Episcopal clergyman, the Rev. John A. Clark, and in an article in that Annual written by another Episcopal clergyman, the Rev. Stephen H. Tyng, D. D., is an ordinance of God, pronounced "little less than ludicrous," and the great body of American Bishops held up as not deserving the title which the Church of Christ, in all ages, has awarded to their high, holy, and divinely commissioned office. Perhaps surprise is not due for the evidence thus afforded of the Churchmanship—might not a more comprehensive, and in their estimate, a more sacred term be used?—of the parties particularly concerned. But it would be just matter of surprise if the work lending itself to such a libel on the American Church, should be patronised by its members. Perhaps surprise is not due that the Recorder should thus fall in with the irreverent and levelling spirit of the age; but it would be surprising if it should be sustained in such attacks upon the Church by her pious and reflecting friends. Timor Dei.

THE CHURCHMAN.

SATURDAY, OCTOBER 5, 1839.

The Journal of the New-York Convention for 1838 has been but recently published. It affords a gratifying testimony, not only to the prosperity of the diocese, but to the abundant and arduous labors of the Bishop. It is unnecessary to advert to it more particularly, since the facts of chief interest in it have already been spread before our readers. We will only say, therefore, that we hope to see the same course pursued with the next journal as with the present. The Bishop's Address, and the transactions of the Convention, are given to the public through the columns of our paper, and in this way all is gained that is important in their immediate publication. The preparation of the Journal for the press, which is a work that requires care and accuracy, and is of importance for the future as well as the present, is thus left with the Bishop to be done at his leisure; and if his numerous avocations do not allow of its speedy accomplishment, nothing is lost by the delay which would gratify curiosity, while every thing is gained that insures accuracy.

Trinity Church.—It is highly gratifying to remark the interest which is expressed, in all parts of our country, in relation to the plan of the new building to be erected on the site of Old Trinity. To several correspondents who have applied for information, it is proper to say, that we have had the promise of an article, which we hope soon to be able to lay before our readers, giving an authentic description of the plan which the Vestry have ultimately resolved to adopt. Mean time, we give two extracts from private letters written by clergymen at a distance, belonging to different dioceses. Both serve to show the interest and the *kind* of interest, which is felt in the subject, and the latter delineates a plan which we could heartily wish to have seen adopted entire.

The first extract is, "What is to be done with the Old Trinity? I hope it will be a Cathedral, with all my heart. Let us have at least one building in this country worthy of the Church, and to show that the spirit of the olden time is not quite extinct."

The second is headed with a figure, giving the outlines of a building in the shape of a cross, which we are unable to transfer to our columns. The writer then proceeds as follows: and while we approve of all his suggestions, we beg to call particular attention to that which respects a library, as one on which we shall take occasion to make further comments when we publish the promised article to which we have above referred.

"Trinity Church, as the common parent of the Church in New-York, is the first see, and the Bishop of New-York is the *Primæ Sedis Episcopus.* It was founded earlier than any Church this side of Virginia, [?] and though Burlington was first selected, and New-London had the actual honor of being the first see, yet from the importance of Trinity, it ought to be a Cathedral, and to be held as first in the United States. In calling it a Cathedral, some persons may be alarmed as supposing that this name involves the necessity of great expense. Not so. The Bishop's Church in the Island of Man is a Cathedral and an humble structure. As a Cathedral, it should be built in the form of the cross; and the dimensions of the Roman Catholic Cathedral in Baltimore might be assumed as sufficiently great. In the plan above given, the exterior will have the form of a cross, but not the interior. It will in fact be like any other parish church, excepting that it will be kept nearer to the primitive model. The two smaller towers facing Broadway, surmounted by light and graceful spires, and the great tower in the centre, bearing on its top a lofty and massive cross, would produce great symmetry and boldness of design. The arms of the transept would be of but one story, with long and rich blank windows, and lighted from the roof with iron galleries running round them. One would serve for the library, the other for a spacious vestry room, or rather a room for the transaction of the business of the Church meetings of the Diocesan Convention, and for the House of Bishops, when the General Convention is held in New-York. Smaller rooms may be built in the angles of the cross for committee rooms, &c. &c. The chancel would occupy the portion west of the transept, and might also be lighted from above. The altar should be, according to primitive usage, in the centre, and the choir might be behind. If advisable strictly to follow ancient usage, the seats for the Bishop, and Presbyters, and Deacons, might be arranged around. As the chancel would be much elevated, there might be a basement under it, serving for a Sunday-school room, and for a baptistery. In the Cathedral at Siena, where the ground is uneven, the baptistery is thus placed.

"One arm of the transept has been spoken of as a library, and to this we are led as to a subject of great importance. In every diocese there ought to be an Episcopal library; not merely for the bishop's use alone, but for that of all the clergy of the diocese whenever they can resort to the Cathedral. It would be worthy of Trinity to found such a library, and to make it a place of deposite for all the archives of the Church. This library, like that of Zion College in London, should be so constantly open as to be a place of resort, where at any moment the clergy might find any information they seek on subjects connected with the Church."

We would call attention to the Rev. Mr. Brayton's advertisement, in another column, as offering a plan of education peculiarly favorable for moral and religious culture.

Mr. Brayton himself, as an Episcopal clergyman, a scholar, and a gentleman, has the most unexceptionable standing; and the influence of his family and that of the society of the place where he resides, must be of the best kind upon the morals and manners of the youth committed to his care.

CLERICAL CHANGES.

The Rev. Henry M. Davis, having removed into this diocese with a letter of dismission from the diocese of Rhode-Island, and been here received, has changed accordingly his canonical residence, and become rector of St. John's Church, Kingston, Ulster County.

The Rev. R. H. Waters has received and accepted a call to Christ Church, Queen Caroline parish, Maryland.

The Rev. Zachariah H. Goldsmith, from the diocese of Virginia, has accepted a call from the vestries of Spring Hill and Stepney parishes, Maryland.

For the Churchman.

THE CHURCH AND THE HEATHEN.

Mr. Editor,—I am not quite sure that I understand the purport of your question in the Churchman of Aug. 10. You ask: "*Does our salvation depend upon our taking God, or upon his taking us?*" If this be understood in the most natural way, I should reply: *It depends upon both.* Unless God had embraced us in the arms of his everlasting love, while we were yet enemies to him, no atonement would have been made for our sins, and no pardon would have been possible. Equally true is it, that unless *we take* him for our portion, we can never receive the salvation that is offered. So evidently is this the teaching of the Scriptures, that I cannot see the possibility of mistake.

To make our salvation depend merely upon "*God's taking us,*" throws us upon one horn or the other of this dilemma. Either, God has chosen some to be saved, whether they will or not; or, he has determined to save all, without respect to their doings relative to the law or Gospel. The former of these conclusions is a good way beyond the highest Calvinistic notions of election; the latter simple Universalism.

Relative to this topic we find the most significant declaration: "*Return unto me, and I will return unto you, saith the Lord.*" But what is returning unto God, more or less than taking him anew for *our God, our portion?*—Our hearts have been alienated from him, and though he has still loved us with an infinite benevolence, his wrath has been declared on account of our sin. But to open the way for our reconciliation, by making it certain to our minds that he still loves us, while at the same time he most clearly manifests his abhorrence of sin, and unchangeable determination to punish it, wherever found, he has given his Son to humble himself and even die as a malefactor. It only remains that we receive the grace that is offered; i. e., do those things which are appointed as the means of receiving it. But if we fail to do those things, if we fail to take God as ours, we are no whit nearer salvation than if nothing had been done. Just as the sick man may perish with a perfect remedy in his hands, if he refuse the prescription that is made him.

Allow me here, Sir, respectfully to ask, how your doctrine of the salvability of all men differs from that most commonly held in the Christian Church, unless it make *salvation* the uniform result of *salvability*. It seems generally understood, and in the Pro. Ep. Church is never denied, as far, I am aware, that the way of eternal life is now open to all that will enter it. But it is found that many do not enter; some in defect of the requisite knowledge, and some upon deliberate choice of other pleasures than appear in the paths of holiness. Now from whatever cause it may happen that a sinner does not become a morally new creature, does not return to God in faith, penitence, and love, he certainly fails of salvation, i. e., of deliverance from sin. What can it avail me, that Christ has "*tasted death for every man,*" if as simple matter of fact I do not become any more fit than I am in my natural state, for the blessedness of heaven?

In regard to the heathen, *if they are actually delivered from the power of sin*, they are saved through Christ; otherwise not. And if without the tidings of the Gospel they remain in sin, of what use to them is the *possibility* of their salvation, which we generally admit? That the Holy Spirit is given them without the name of Christ, must appear in their lives, or remain, to say the least, a matter of doubt. C. S. A.

Bordentown, Sept. 12, 1839.

Remarks.—If our correspondent will turn to the Churchman of August 10th, he will find that the possibility of the dilemma, which he has prepared for our reception, has been anticipated and guarded against. The sentence to which he alludes, when correctly quoted, is as follows: "Does salvation depend on our taking God, and not rather on God's taking us?" And at the time of writing it we wished to guard against the very inference which our correspondent has drawn, and to express the belief that the salvation of man depends, not in all cases *exclusively*, but in all cases *more* or "*rather*" on God's taking us than on our taking Him. We are sorry that our wish was ineffectual, and are willing to believe that there is some obscurity in our language which we are unable to discover.

We are obliged, however, to our correspondent for calling attention to the passage: it was no more than a passing suggestion which was all that our space then allowed, and on which we are pleased to have an opportunity to enlarge.

There is a loose habit of talking and writing, and we fear also of preaching, that has crept in among us, but which is not of us, by which men are represented as enrolling themselves among the people of God in consequence of their *taking Christ*, or *coming to Christ*. Now it seems to us that this is beginning at the wrong end. We are enrolled among the people of God and made the followers of our blessed Lord by means of his taking us out of the world and incorporating us into his Church by baptism. The people of God, therefore, or the followers of our Lord, are such in consequence of Christ's having taken them, and not in consequence of their having taken Christ.

The remark referred to by our correspondent, was drawn from us in the strictures which we ventured respectfully to offer on Bishop M'Coskry's Address. "Take up the records of our different Churches," says the Bishop, "as yearly presented, and how small the number reported, as having come out from the world and become the followers of our blessed Lord:" and again, "you hear sinners addressed as if they were Christians, because, *forsooth, they have been baptized*, and are found sitting with the people of God." It appeared to us that the Bishop was for beginning at the wrong end, and was disposed to regard the followers of our Lord and the people of God as made such by themselves, and not by God; by their taking Christ, and not by Christ's taking them; and therefore we put the question, "does salvation depend on our taking God and not rather on God's taking us?"

Baptism is the rite of initiation into the Church; and the Church is the kingdom or family of God on earth. Over it he has appointed officers; through it he dispenses the means of grace and salvation; in it he has deposited the Word of Truth; to it he has promised his Holy Spirit to be present with it and through it with every one of its members, and to be to them all the principle of a new, holy and heavenly life. By baptism, therefore, God takes us out of the world, adopts us into his family, and puts us under the guidance of the Holy Spirit, who opens our minds to receive the Word of Truth, and through it and the other means of grace provided in the Church, enables us to begin and to continue unto our lives' end in the belief and practice of all things necessary to salvation. Baptism, therefore, is a new birth, the beginning of a new life; a life of new principles, new affections, new hopes and fears, such as the world could never inspire. By baptism, therefore, God saves us: i. e., takes us out of our natural state of unpardonable sin and hopeless misery, and brings us into a state of salvation in order to our preparation for the state of glory.

If we offer no resistance, the gracious purposes of God will take effect upon our souls. The Holy Spirit will put into our hearts good desires, and enable us to bring them to good effect: he will work in us the faith of which the Word of God is the object, the repentance on which, through the atonement, pardon is suspended; the firm trust by which we repose securely on the power and goodness of our God and Saviour; the holy tempers and obedience which are the necessary fruits of a living faith, and without which faith is dead and our final salvation impossible. The members of the Church, or family of God, have only to follow the guidance of the Holy Spirit, whom Christ has sent to them from the Father, and he, by his holy energy, will most surely consummate the salvation which he has so graciously begun; enabling them continually to do the good works which God has before prepared that they should walk in, and thus conducting them through peace and righteousness in this world to blessedness and immortality in the world to come.

But if the members of the Church resist the motions of the Holy Spirit and refuse to follow his guidance, they thus defeat the gracious intentions of God in reference to their salvation. If they act unworthily of their vocation or character as members of God's family, they of course forfeit their title to its blessings, and must, without repentance, be finally rejected from it. Without faith on our part, the Word of God is in no sense an object to us, its promises bring no comfort, its directions are no rule; without repentance the pardon which, through the atonement, is suspended on it, cannot take effect: without obedience to the Gospel we still remain in the state of bondage from which the Gospel aims to deliver us, and without a steadfast trust, the power and goodness of God can furnish us no consolation. Without faith and trust, therefore, without repentance and obedience, we fail of the salvation which the mediation of Christ has procured for us.

God's *taking us* is a literal expression, the meaning of which we have seen; our *taking Christ* is a metaphorical expression, the meaning of which, without a metaphor, is to believe and obey the Gospel: and the very statement of the case shows that our being Christians, followers of our Lord, or members of his Church, depends exclusively on the former, and that our final salvation depends also chiefly on the former, though not in such a sense as to exclude the *absolute necessity* of the latter in all who come to the age of accountability.

To make our being Christians, followers of our Lord, the people of God, or members of his Church, depend on any thing else than baptism duly administered, is to open the way for a thousand capricious and fluctuating tests, which will vary according to the intelligence or fancy of those who undertake to prescribe them. Nor can it with any show of reason be supposed that such a criterion as baptism is favorable to laxity of morals or religion. For the promises are sealed to us in baptism on condition of faith and repentance, either as consequent upon it, as in the case of infants, or as both preparatory to it and consequent upon it, as in the case of adults. In all cases, therefore, where faith and repentance are practicable, they must be present, or the benefits of our baptism are forfeited, and the gracious purpose of God towards us does not take effect. If we do not act worthily of our vocation as Christians, as followers of our Lord, as the elect people of God, and members of his Church, the very end of baptism is defeated; for the baptism which saves us, is "not the putting away the filth of the flesh, but the answer of a good conscience towards God."

From what has been said, it is apparent that we do not make *final* salvation the uniform result of salvability. All the members of the Church are said in the Scriptures to be saved, as being put in a state of salvation: and in this qualified sense salvation is the uniform result of salvability; or rather the two words are identical. But with respect to final salvation or admission to glory, the case is different; since the gracious design of God may be obstructed by our obstinate impenitence and wickedness.

God is "the Saviour of all men, especially of those that believe." The heathen therefore and the Christian have the same Saviour, and stand on the same foundation. The former are to be judged by what is called the law of nature, or in figurative terms, the law written in the heart; i. e. by those traditionary principles and truths which God has distributed among all men: and the latter are to be judged by the law of the Gospel; gracious allowance being made in both cases, for *unavoidable* incapacity and ignorance. Faith and repentance suited to their respective states, are required of both. In order to faith and repentance, and in order to a righteous judgment, the Heathen must have the ability to believe and to do such works as are accounted good, according to the law under which he is placed; and in order to this ability, he must have the presence of the Holy Spirit, from whom alone and not from our corrupt nature any thing good can come. To the Heathen, therefore, as well as the Christian, the Holy Spirit is given to be the principle of a new life. The advantages of the Christian are certainly great and numerous; but the case of the Heathen, we hope, is not so desperate as some suppose.

We agree with our correspondent, that "if the Heathen are actually delivered from the power of sin, they are saved, otherwise not." We have, however, found a comfort (which as yet we have seen no reason to relinquish,) in the belief that the standard, the transgression of which in their case constitutes sin, is the law under which they are placed, or such truth as is accessible to their minds.

We have reason to complain of our correspondent that he should speak of *our* doctrine of the salvability of all men, as if the views which we have advanced, were in any way peculiar to us. There are few things which we would more earnestly deprecate than the broaching of private speculations on a subject of this magnitude. Let him prove to us that the views which we have expressed are not in accordance with the Scriptures, and sustained by good authority in the Church, and we shall be found as ready to renounce, as, till then, we shall be to defend them.

The question which our correspondent proposes, how the doctrine of the salvability of all men, as above expressed, differs from what is most commonly held in the Christian Church, cannot be answered, we fear, to his satisfaction, unless he will be at the pains to describe what the doctrine is which he believes to be most commonly held on this subject. Our own views, we believe, have been made sufficiently plain; but we have never yet had the pleasure of seeing any *clearly defined* views in opposition to them. It is possible that some may think that none other than baptized persons are the subjects of covenant blessings, while others may think that an assurance of pardon and a reliance on the atonement are essential elements of a justifying faith. If so, then the answer to our correspondent's query is obvious: for though we should contend that no one who refused baptism, where it could be had, had a right to expect final salvation, yet we are not prepared to say that the blessings of the New Covenant are in all cases limited to baptism; and though we should strenuously encourage all truly penitent believers to avail themselves of the comfort flowing from an assurance of pardon, and a reliance on the atonement, as the ground of pardon, yet we should as strenuously discriminate the *duty* of religion from the *comfort* of religion; believing that many whose minds are not open to the latter, may yet be enabled by the Spirit to discharge the former, by walking in the way of faith and repentance. If, however, neither of these extreme views is adopted, we are at a loss to imagine any other substantial ground of difference.

P. S. The above was written before we had read the analysis with which another correspondent has favored us, of Dr. Wardlaw's views on this interesting subject. Dr. Wardlaw writes with the caution of a man who had been trained in a Church, in which different views from those he advocates had generally prevailed; and yet he arrives by induction at the same general principles which we adopted as the basis of our argument, supposing them to be already established by the acknowledgment of our best divines. Dr. Wardlaw says that the Heathen have a different law from Christians; that the former can no more be perfect by their law than the latter can by theirs; that the former, however, as well as the latter, may do works which through the imputation of Christ's merits shall be graciously accounted good: and that in order to these good works they must have the presence of the Holy Spirit. Let these views be generalized, and they are seen to be *principles* which, in inverted order, may be expressed as follows: 1. The Holy Spirit is given to every man as the principle of a new and heavenly life, which was forfeited by the fall; 2. By the law of God, which requires perfect and unsinning obedience, all mankind are concluded under sin and condemnation; 3. The New Covenant, which is established by the blood of Christ, provides for the gracious acceptance on God's part of sincere and cordial though imperfect obedience, instead of that which is perfect and sinless; or, which is the same thing, provides for our acceptance on faith and repentance: 4. The standard of obedience, and consequently of repentance and the measure of faith, must vary under different dispensations according to the different measures of truth which God has seen fit to reveal to his creatures: and lastly, that the Gospel is the promulgation of remission of sins to all nations, beginning at Jerusalem; and that its object is to extend the knowledge, the duties, the privileges, the consolations, &c., of the New Covenant, and to provide for the full, special and authorized admission of the nations to its blessings, and not to extend the covenant itself, under which in truth all mankind are so placed that they all receive, to some extent, its blessings in this world, and will be judged, we trust, according to its merciful tenor in the world to come.

TRACTS FOR THE TIMES.

The tract on our first page, had been handed to the printer before we saw the annexed letter to the editor of the Southern Churchman, referring to it.

To the Editor of the Southern Churchman.

Rev. and Dear Sir,—I think an impartial reader of your paper would infer, that in the judgment of its Editor, the "Oxford Tracts" were "only evil and that continually." And yet there are those who think that these writings hardly deserve to be so generally condemned. And I will not conceal, that of this number your correspondent is one. Certainly I am not, on the other hand, an apologist for the Tracts. Having seen only the first five numbers, (all that have been published in this country,) I am of course, as yet, unable to form an opinion of their merits. I confess, however, that from some notices which I have seen of them, I have been led to conjecture, that while they may, and probably do, contain some objectionable articles, yet, that they will be found to contain much valuable information concerning the true principles of that branch of the Reformation in which we are implicated, and will throw much light, (not so conveniently derived from any other source,) upon the doctrines and institutions of that branch of the Church Catholic from which we have descended. As far as I have read, I have seen nothing at variance with this conjecture; and if the first five numbers teach any thing contrary to the word of Christ, or the Book of Common Prayer, I should feel obliged if you would specify wherein, for I confess, if such error exist, it has escaped my notice. Concerning what is yet to appear, I say nothing, because I know nothing.

The following extract has been selected, not because it is as profitable as some others which might be specified; but because it contains a *distinct, unqualified* declaration of *irreconcilable* opposition to the peculiar dogmata of Rome—towards which heresy, the Oxford writers have been supposed to lean.

From some little acquaintance with that wary sect, I am convinced that they can only be withstood by meeting them upon their own ground, and contending against them with weapons, which are as much ours as they are theirs, but which we have unwisely surrendered, or rather, have suffered to rust. Now it may be, the tracts will be found to contain many a useful hint concerning the *nature* and *use* of these weapons, and so induce many to draw them out from our spiritual armory and burnish them for use against the day of trial. If such should be their tendency, I for one, shall not regret their publication. But I will not longer detain your readers from the following extract.

Truly yours, Unus Clericorum.

To the Editor of the Churchman.

NANTUCKET, Sept. 20, 1839.

Rev. and Dear Sir,—As much interest has been manifested for the success of my mission to this island, I think it to be due to our brethren, and the friends of the Church, that I should give them some account of the consecration of Trinity Church, Nantucket, which took place, according to appointment, on the 18th instant.

In consequence of the apparently unsettled state of the weather, and the constant liability to be called upon for the performance of parochial duties, to which the clergy in towns and cities are so much subjected, we were unavoidably disappointed in our expectation of seeing more of our brethren among us, who found it impossible for them, at that time, to leave home. We were favored, however, with the presence of the venerable diocesan, the presiding bishop of the Church; and with that of the Rev. William Croswell, rector of Christ Church, Boston; the Rev. Edmund Neville, rector of St. Thomas', Taunton; the Rev. Theodore S. Snow, rector of Grace Church, New Bedford; and the Rev. Samuel Penny, jun., minister of St. Matthew's Church, Jamestown, R. I.; who took part in the ceremonial, and preached, consequently, on that and the following day, most appropriate and powerful discourses.

The impression made by our services upon the people, is, I believe, such as we would have it to be; and, I trust, the result will prove beneficial to the Church hereafter. Long before the time of worship, the building was literally overflowing, and some of the most influential of our residents stood more than two hours, in order to witness the whole of our proceedings, which seemed to engage their attention, so as to make them regardless of the heat and fatigue to which they were exposed. In short, every one present appeared to be deeply engaged in our solemnities, and to be well satisfied in their own minds that there was a propriety as well as aptitude, in all that we were doing.

The Nantucket Inquirer of the preceding week, contains a very good description of our church, which attracts the admiration of every beholder, and forms a pleasing picture in the surrounding landscape. I would refer you to it, as it comes from the faithful pen of its editor, our senior warden, Mr. Jenks, who has devoted much of his valuable time to the promotion of our cause, and felt the liveliest interest in the success of our undertaking.

The bishop and our brethren, together with a large party of our friends from Boston, New Bedford, Taunton, Newburyport, and other places, took their departure from the island this morning; and I am happy to add, that notwithstanding the many fears to the contrary, the weather proved exceedingly favorable, and they must have had as agreeable a passage homeward as they had when they came hither. Of this I am very glad, for I really hope some of them at least, if not others, will be induced to visit my parish often, for hitherto I have been, as it were, like the apostle in the island of Patmos, left cheerless and solitary.

Perhaps I ought to mention how the services were allotted, and by whom performed: On Wednesday, Mr. Snow read the instrument of donation, I the act of consecration, Mr. Croswell the morning prayers, and Mr. Neville the lessons; the bishop preached the sermon, and Messrs. Croswell and Neville assisted him in the administration of the communion. In the evening, Mr. Penny read the service, Mr. Snow the lessons, and Mr. Croswell preached. The next morning, Mr. Snow read the service, Mr. Penny the lessons, and Mr. Neville preached; and in the afternoon, Mr. Neville read the service, Mr. Croswell the lessons, and Mr. Snow preached. Our choir was assisted by Mr. and Mrs. Franklin and others from Boston, who chanted our services, and sang some appropriate anthems. Our Sunday school children also participated in the solemnities of the occasion, and will, I trust, long remember the day, as one of peculiar interest to the island.

And now, my dear sir, ere I close, allow me to observe, I have yet need of the encouragement and support of our Episcopal friends. Owing to the peculiar difficulties of the times, and the season of the year in the which I was obliged to make my application for assistance, I was not, on the whole, so successful as I had hoped to have been; but still, where I found persons at home, I was, for the most part, favorably received. I intend, therefore, now, to make a further and a final effort, so that my church may not be in debt, but be paid for at once. To do this, I want $1,000 more; and to encourage those who have the ability, in some such way to "go and do likewise," I will transcribe for your perusal a letter from a lady of piety and worth, in Philadelphia, whose generosity is indeed worthy of commendation and public record.

"I have received your circular, and most cheerfully comply with your request, by contributing my *mite* toward the establishment of a Protestant Episcopal Church at Nantucket, and enclose a post-note for one hundred dollars, to purchase a pew in Trinity Church, which I beg may be presented to four poor, but respectable widows, natives of the town, and who cannot procure seats for themselves. When they no longer need the pew, let it pass into other hands, so that it may *always* remain in the occupancy of the above number of widows."

How easily could but a few of our friends make up the small sum we yet need! Had they been with us on Wednesday, or could they but come and see what God is doing here for his Church and people, I am sure they would not want the disposition. Can any good be done in Nantucket?—has hitherto been the cry. We now say, "come and see." Let them remember how many years past nearly 10,000 souls have been suffered to perish in this place for want of the right kind of food, which the Church, and the Church only, can impart!—and then let them no longer withhold the good it is in their power to bestow.

The accompanying stanzas, written on the occasion of our consecration, if approved by you, are at your disposal, to insert in your paper; the sentiments expressed will doubtless be so, whether the rythm be defective or otherwise; but in either case, I shall continue to be, as I now am, with much regard and esteem, your very faithful and obliged friend,

MOSES MARCUS.

P. S. Among the gifts presented to our church, have been, a pulpit and reading desk from Trinity Church, Boston; a communion service, obtained for us in Boston by Mrs. Griswold; a Bible, from Mrs. Sigourney, of Hartford, Con.; and a copy of Conner & Cooke's elegant edition of the Prayer Book.

STANZAS.

Almighty God, our heavenly King,
Shall mortal man presume to sing
The greatness of thy power?
Or shall he dare essay to raise
The voice of prayer, the song of praise,
To thee, whom saints adore?

Lord! ever hallowed be thy name!
On earth can none aright proclaim
Thy goodness, power, or might;
Or yet, with true acceptance bring,
Save through thy Son, an offering
Wherein thou canst delight.

And wilt thou, our Father, God,
From thy most pure and bright abode,—
The heaven of heavens on high,—
Vouchsafe to us thy presence here,
In this our house of prayer appear,
And hearken to our cry?

To thee, our God, to thee, we owe
Each good and perfect gift below—
Our mercies come from thee;
And shall we not, with grateful heart,
Of that we have received, impart
To thee most thankfully?

But what have we, that we can give,
Worthy of thee, in whom we live,
And move, and being have?
For nought we do, or think, or say,
Can cleanse the guilt of sin away,
Or yet our souls can save!

Still, graciously accept, we pray,
An offering at our hands this day,
Whilst, with devotion true,
We consecrate this house to thee,
O holy, blessed Trinity!
And here our vows renew.

Oh may our souls thine influence feel!
Thyself to us in love reveal
Within this sacred fane;
Here may our prayers and praise arise,
Like incense wafted to the skies,
Acceptance to obtain.

Here, when thy Holy Word we read,
Or, for thy pard'ning grace we plead,
Saviour! be with us then;
And let thy sacred truths impart
Their consolation to each heart;
For we've rebellious been!

And when we dwell upon thy love,
Join in their songs the Church above,
Assembled round thy throne:
We pray that thou wouldst evermore
On us thy holy Spirit pour,
Forgive the sins we've done:—

So may we, Lord, thy temple be,
In truth and spirit worship thee,
As monuments of grace;
And having loved and served thee here,
In heaven in righteousness appear,
Thy glorious dwelling-place.

To Father, Son, and Holy Ghost,
Worship'd by all the ethereal host,
Jehovah, Three-in-One!
Be honor, praise, and glory given,
By all on earth, by all in heaven,
While time its course shall run.

From the Charleston Gospel Messenger.

As journalist, in connection with the Church in this diocese, it is our duty to insert on our pages the following official and documentary evidence of the life and character of our beloved deceased diocesan. In the absence of the responsible editor for a restoration of his health, the publication has been delayed, and the arrangement of what follows is done with the hope our subscribers will agree that it is necessary that such matters should be here recorded as the place where hereafter, information may be obtained. The sudden demise, after the bishop, of the reverend gentleman, who was temporary editor of the journal, makes the duty more melancholy, and we hope impressive; because it shows the uncertainty of life. He had prepared only the first article, in this number, the whole of which he did not see in print, when he was taken away in the midst of his labors.

Testimonials of Respect to the Memory of the Right Rev. Nathaniel Bowen, D. D., and the Rev. Abraham Kaufman.

From the Southern Patriot of Aug. 27.

The remains of the Right Rev. Bishop Bowen, were consigned to the grave this morning, amidst the sympathizing attentions of a large number of our citizens, and the sorrows and regrets of all who were within the pale of his affectionate ministry, for such it must be emphatically called. This excellent Divine was an example of those winning manners and amiable virtues that more than in any other human calling diffuse over the high function of reforming and instructing men, a sweet and mellow lustre; while they are not less effective for beneficent ends and general utility in all the offices of piety, from the least to the most important. In this case they were set off by a simplicity of character, which harmonizing with what approached as nearly as possible to apostolic influence and authority, placed all classes of men on the same generous and even affectionate level. It must be mentioned as one of the shining ornaments of the Bishop's character, that he was an example of the most extended toleration, being as free from any taint of bigotry, as he was largely imbued with the benevolent affections in their largest exercise.—An extensive knowledge of mankind enabled him at all times to temper with the sweet spirit of charity and the liberal indulgence of a wise experience, all severity of reproof and harshness of conclusion towards the imperfections of humanity.

Bishop BOWEN was in his 61st year. He was ordained in 1802, and became Pastor of St. Michael's Church in 1804, in consequence of the resignation of the Rev. Dr. Jenkins, where he continued until 1809, when he removed to New York. He was called to preside over this church and diocese in 1818, after the death of Bishop DEHON. He has consequently been connected with the Protestant Episcopal Church, as Pastor and Bishop, for 37 years, having acted for 21 years in the latter capacity.

Of sound judgment and extensive knowledge of human nature, he was at times associated with many of our public plans for the extension and improvement of education, while in his more immediate sphere of religious superintendence over the concerns of a large religious establishment, his counsels were invariably listened to with respect and affection.

At a meeting of the Vestry and Wardens of *St. Michael's Church*, held on Tuesday, the 27th of August, the following Preamble and Resolutions were unanimously adopted:

The Vestry and Wardens of St. Michael's Church cannot but express their sense of the great loss which they, and the whole Church, have sustained by the decease of the Right Rev. NATHANIEL BOWEN.

For more than 20 years, he was Rector of St. Michael's Church, and during the same time, Bishop of this diocese. The duties of his ministry created the most intimate relations between him and the congregation, of which he was for so many years the spiritual guide; and as he was reverenced abroad for the gravity, wisdom and dignity, with which he exercised the high and holy office of Bishop, he was endeared to his congregation by the benevolence and piety with which he discharged the unobtrusive duties of a Parish Priest. It is due to his eminent piety, blameless life, and exemplary virtues, that while we lament our own loss, we should record our convictions of the value of the bright example that he has left us.

As the Rector of this Church, he edified the people by the piety of his life, as well as by the doctrines which he inculcated from the pulpit. As Bishop of the diocese, he exercised his spiritual authority to maintain the discipline and order of the Church, to whose doctrines and ordinances he was zealously attached. But with such temperance, such regard for the rights of conscience, and so much self-command did he govern in his elevated place, as to ensure him the respect and veneration of all good men. Nor were these virtues left without their testimony in the benign effects which they produced. Under his administration, the Church enjoyed that peace which comes from above, which is the attendant of charity, and the gift of Heaven.

Penetrated with sorrow, we have met to commemorate our regrets and offer a memorial to the memory of our friend and spiritual father.

Resolved, That the Vestry and Wardens of St. Michael's Church, in their own names, and in behalf of the congregation which they represent, deplore the loss which they have sustained in the death of the Right Rev. NATHANIEL BOWEN.

Resolved, That the members of this body will wear mourning in memory of the deceased, thirty days.

Resolved, That a marble slab be placed over the grave, and a Monument be erected to his memory in St. Michael's Church.

Resolved, That these Resolutions be communicated with our condolence to the respected relict and family of the deceased.

Ordered, That they be published.

J. J. ALEXANDER, *Secretary.*

From the British Magazine.

SURREY.

National Education, Camberwell.—Three schools in connexion with the National Society are about to be built—one in the district of East Dulwich, a second in the district of St. George's, and another near the church lately built by Mrs. Hyndman's trustees. These schools, it is hoped, will contain and educate 1000 children in the principles of the established Church, in addition to those already in course of instruction in the five Church-of-England schools already established in the parish,—namely, the Peckham National School, the Rev. Mr. Melville's School, the Green-coat School, the Naval School, and the Camberwell Collegiate School. The school in the district of St. George's will be commenced speedily, and we believe the sum of 1,200*l.* has been already subscribed towards the laudable object. That in the new district of Mrs. Hyndman's Church will also, it is hoped, progress without delay, as a considerable sum has been already collected. In both cases it is just to say, that the exertions of the clergymen of the respective districts, the Rev. S. Smith and the Rev. Mr. Burton, have been indefatigable, and their personal pecuniary sacrifices very great. On the 10th instant, the first stone of the proposed East Dulwich and Peckham Rye School was laid by the Rev. Mr. Mathew Anderson, in the presence of a large and most respectable assembly. The ground, which cost 450*l.*, was purchased by nine gentlemen of the district. After the ceremony, the friends of national schools dined together in the school-room of the Collegiate School, Camberwell Grove. Mr. H. Kemble, M. P., presided, with his accustomed courtesy and talent, over the company, which exceeded the number of 100 gentlemen. After dinner several excellent speeches were delivered by the Rev. Matthew Anderson, minister of East Dulwich; the Rev. H. Melville, of Camberwell; Mr. R. Hichens, and the chairman. The sum required for the building was stated to be about 500*l.*, and we are happy to say, that before the company separated the whole sum was subscribed.—*Times.*

MARRIED,

In Cold Spring, on the 28th of Sept., at the residence of the Hon. Governeur Kemble, by the Rev. Ebenezer Williams, Robert P. Barrott, Esq., to Miss Kemble.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Eighteenth Sunday after Trinity, and Festival of St. Michael and All Angels, September 29, in Calvary Church, admitted William H. A. Bissell, an instructor in the Episcopal Institute, Troy, to Deacon's Orders. Morning Prayer was read, and the candidate presented, by the rector of the church, the Rev. Charles Jones, and the sermon preached by the bishop.

Wednesday October 2d, consecrated the Church of the Annunciation. The instrument of donation was presented to the Bishop, in the name of the vestry, by the Hon. Samuel Jones, Senior Warden, and read by the rector, the Rev. Samuel Seabury, D. D. The sentence of consecration was read by the Rev. Lewis P. Bayard, D. D. rector of St. Clement's Church, and the Morning Prayer by the Rev. Thomas Lyell, D. D., rector of Christ Church, assisted by the Rev. Charles Seabury, Missionary at Setauket and Islip, Suffolk county, who read the lessons; and the sermon preached by the Bishop.

CALENDAR.

OCTOBER.

6. 19th Sunday after Trinity.
13. 20th Sunday after Trinity.

NOTICES.

☞ Mr. Walker is now in New-York, and will remain till Saturday, October 13. He may be seen daily from 9 to 12 A. M., at the Protestant Episcopal Sunday School Union.

St. Luke's Church, Hope, Warren County, New-Jersey.

For the information of the friends of the Rev. Mr. Jaques, we are desired to give notice, that the church aboved named, will be consecrated to the service of Almighty God, on *Thursday Morning, Oct. 10th*, by the Right Rev. Bishop of New-Jersey. Services to commence at 10 o'clock.

ACKNOWLEDGMENTS.

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

Collected in St. Clement's Church, Rev L P Bayard, rector $8; collected in Trinity Church, Lansingburgh, Rev P L Whipple, rector, $4; Association of St. George's Church for the Promotion of Christianity, Rev. J. Milnor, D D, rector, $50; from J S Beebe, Esq, to constitute him a life member, $25; from St Paul's Church, Sing Sing, Rev E N Mead, rector, $28; from St Philip's Church, Putnam co, Rev E Williams, rector, $11 50; from Christ Church, Ballston Spa, $5, and from Bethesda Church, Saratoga Springs, $5, both by the hands of the Rev. Deodatus Babcock.—Total, $136 50.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by THOMAS BROWNING, Treasurer.

Or at the Depository, 28 Ann street, by THOMAS C. BUTLER, agent.

Where may be had the Society's superior folio, octavo and 18mo editions of the Prayer-book. Bibles and Testaments in a variety of style.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

Collected in St. John's Church, Troy, Rev Richard Cox, $8; collected in Trinity Church, Lansingburgh, Rev L P Whipple, $3; from Association of St. George's Ch. for the Promotion of Christianity, by Rev James Milnor, D D, rector, $50; from a clergyman, $1; from St. Paul's Church, Sing Sing, Rev E N Mead, rector, $25; from Trinity Church, Athens, Rev John Dowdney, jr. $1 50; from St Thomas Church, Mamaroneck, Rev W A Curtis, rector, $7 66; from annual subscribers, $2.—Total, $98 16.

The receipts for this society have been peculiarly short of the preceding year; *its treasury needs the especial liberality of Episcopalians.* Contributions will be gratefully acknowledged by

THOMAS BROWNING, Treasurer, Bank of America.

Or at the Depository, 28 Ann street, by THOMAS C BUTLER, agent.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer acknowledges the receipt of one hundred and fifty dollars, part of the quarterly collections of St. Bartholomew's Church in the city of New York, by the hands of Mr. Watson E. Lawrence, treasurer of the vestry, towards defraying the current expenses of the Seminary.

WM. H. HARISON, Treasurer.

New York, 2d Oct. 1839.

UNION DEPOSITORY,

28 ANN-STREET.

Letters have been received at the Depository of the Gen. Prot. Epis. S. S. Union, during the week ending Oct. 3, from the following persons, viz.

Thomas Latimer, Phila; Charles Stimpson, jr. Boston; D Brunner, Baltimore.

Packages have been forwarded from the Depository during the week ending Oct. 3d, as follows:

To Mr L Wooden, Bridgport, Ct, one package, per steamer Fairfield; to Mr E F Singleton, Baltimore, one package, sent to Messrs Gibson, Son & Co; to Mr Jonathan Burnet, Ticonderoga, one package, sent to 363 Monroe st; to Mr O D Bartlett, one package, sent to Robinson, Pratt & Co; to Mr Agur Wells, Albany, one box, per Swiftsure Line; to Mr D Brunner, No 1 North Charles street, Baltimore, one package, sent to Swords, Stanford & Co.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The treasurer of the General Protestant Episcopal Sunday School Union acknowledges the receipt of one hundred and fifty-three dollars and fifteen cents, from a collection in ST. MARK'S Church, New York.

Also, from the "Association of St. George's Church, New York, for the Promotion of Christianity," by the Rev. Dr. Milnor, rector, fifty dollars.

JOHN W. MITCHELL, *Treas. of Gen. Prot. Epis. S. S. Union.*

New York, October 1, 1839.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 28th ult., has received the following contributions, viz.

From the Misses Crawfords, of the Green Bay Mission, by the Rev. Mr. Davis, $5. From a friend to missions, in Perrinton, Monroe county, Western New York, $1. By the hands of the Rev. C B Dana, Christ Church, Alexandria, D C, from a friend to missions, for domestic missions, $20; and from other individuals, for the same object, $5 20. By the hands of the Rev Charles P Elliott, $50, as a contribution from the Missionary Association of St. Marks, Clarendon, to be equally divided between the two committees. By the hands of the Rev M T C Wing, receiving agent at Gambia, Ohio, from the offerings of St. Luke's Church, Granville, Ohio, for domestic missions, $8. By the hands of Mr. Floyd Smith, from Miss H Ewing, of Erie, Pa, for missions in Illinois, $2. For domestic missions, from monthly contributions of Trinity Church, Lansingburgh, N Y, $7. From the Association of St George's Church, New York, for the Promotion of Christianity, $500. Total, $573 20.

Oct. 2, 1839. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge—

Received per James Swords, Esq. one half offerings of Trinity Church, Beauford, Ct, $5 50; and one half of $50 from the Missionary Association of St. Mark's, Clarendon, S C, $25. Remitted by Benjamin Howard, Esq, agent at Boston, from monthly missionary meeting of the Boston Episcopal City Mission Church, per Rev Samuel McBurney, $5; from St Ann's Church, Lowell, per Rev Theo Edson, $56; from Sunday school of Grace Church, Boston, per A A Child, treasurer, toward the support of five native children at the mission school, Cape Palmas, $50. Received of Rev C P Dana, from a member of Christ Church, Alexandria, D C, $20; from a few other individuals of do, $10 20; and for missions in Africa, $7. Remitted by Rev M C T Wing, agent at Gambier, offerings of St Luke's Church, Granville, $3; from St Timothy's Church, Massillon, $6; from a friend to missions, Zanesville, $3; from Trinity Church, Columbus, $10.—Total receipts, $200 70.

CHARLES J. ALDIS, Treasurer.

Bank of America, Oct. 1, 1839.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums:—viz.

From St. John's Church, Brooklyn, Rev E M Johnson, rector, collection for missionary fund, $60. From Church of the Ascension, New York, Rev Dr. Eastburn, rector, collection for education and missionary fund, $117 85. Donation from S L, for education and missionary fund, $1 50. From offerings of St Mark's Church, Le Roy, Western New York, Rev K Metcalf, rector, for missionary fund, $50. From Female Missionary Society, St John's Chapel, Miss S Rhind, Treasurer for Missionary fund $52. From St John's Church, Cold Spring, L. I., Rev Isaac Sherwood, collection for Education, $3—and for Missionary fund, $3 50. From St John's Church, Huntington, L. I. Rev Isaac Sherwood for Missionary Fund, $1 50. From St Luke's Church, Harpersville, Broome County, Rev J. Weeler, Collection, (by the hands of Judson Allen, Esq.) for Missionary fund, $15. Total amount, $304 35.

C. N. S. ROWLAND, Treasurer, 55 Water st.

Oct. 2d, 1839.

ST. MARY'S HALL.

THE Winter Term of this institution will commence on Wednesday, November 6. Punctual attendance on the first day of the term is earnestly requested.

Green Bank, Burlington, N. J. Oct. 5, 1839. 6t

FAMILY VAULTS.

THE Vestry of Christ's Church, in the Village of Tarry Town, have decided to dispose of their enclosed ground which surrounds said church, for *private vaults.*—The ground is dry, and well protected by a substantial fence and is eligibly situated for this purpose, and will be sold in plots at *reasonable* rates.

The vestry have been induced to take this step to accommodate some families who are pleased with the locality, and, at the same time, *aid the Church* in discharging a debt which was incurred in the erection of their building.

The village is visited daily by two steam boats from the city of New York, which return the same day, offering the best facilities to residents in the city, and on the banks of the Hudson River.

Persons desirous of securing a vault in these grounds can be further informed by making personal application to the Rector, the Rev. Dr. Creighton, or any of the vestry or by letter, post paid, addressed to either of the committee, who will, if desired, superintend the erection of vaults.

JOSEPH M. SCRIBNER, M. D., NATHANIEL B. HOLMES, CHARLES H. LYON, } Committee on Vaults.

Tarry Town, Oct. 5, 1839. 6 w.

THE CHURCH CHOIR.

A Collection of Sacred Music; comprising a variety of Psalm and Hymn tunes, Anthems, and Chants, arranged for the Organ or Piano-forte, and adapted more particularly to the worship of Protestant Episcopal Church in the U. S. by Jos. Muenscher, professor of Biblical Literature in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio. In two parts. Part 1. contains the rudiments of Vocal Music, Psalm and Hymn tunes, &c &c. Part 2. contains Anthems, Sentences, Chants, &c. &c. Bound both in one and two volumes.

Just published and for sale by

LOUIS SHERMAN, No 142 Fulton Street.

Oct 5, 1839.

ORGANS FOR SALE. An elegant Swell Organ, in a Mahogany case, having the following stops. Open diapason, stopped diapason, principal fifteenth, and trumpet; size 10 feet high, 6 feet wide, 3 feet 6 inches deep.

Three parlor Organs of various descriptions. Also, a large second hand church Organ, now standing in Dr. Skinner's church, Mercer-st.,

A second-hand Organ of six stops,

A second hand parlor Organ. Apply to

Oct. 2d. HENRY ERBEN, Centre-st.

ORGANIST.—The advertiser, a competent man of many years experience, is desirous to obtain a situation as an Organist to an Episcopal Church, either in the country or the city of New-York, and to those who study the interest of the church, by the introduction of good music, the advertiser would, by every attention, be found a suitable person.

A line addressed to X. Y. care of Mr. Forman, 256 Grand street, New-York, will be immediately attended to. Sept. 28—2t*

MRS. LINCOLN PHELPS' INSTITUTE,

AT RAHWAY, NEW-JERSEY,

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, after the 6th of November next.

Sept. 28. tf

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, *No. 168 Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

ABBEVILLE INSTITUTE, NEAR LANCASTER, PA.

THIS INSTITUTION, which is now offered for rent, was chartered by the Legislature of Pennsylvania, in 1835. It is situated about one and a half miles from the city of Lancaster, and is accessible in all directions by railroads and turnpikes. There are about 74 acres of first rate limestone land attached to the establishment. The buildings, with a fine garden attached, are very extensive, and in perfect order: having been formerly a gentleman's private residence, they abound with comforts not usual in similar establishments. There are in it all the accommodations, i. e. furniture, bedding, &c., necessary for 40 boarders. Being a chartered Institution, it is entitled by a law of the State, to receive from the State Treasury from $300 to $500 per annum, according as the number of its pupils varies from 15 to 40. It has heretofore been conducted by an Episcopal clergyman. There would be no objection, however, to placing it in charge of a layman of that denomination. Though under a Board of Trustees, the head of the establishment would be left to pursue his own plans as to discipline, studies &c., with no other restriction, than that it is to be conducted according to the usages and principles of the Episcopal Church.

Application, if by letter, post paid, to be made to the undersigned before the 1st *of November next.*

S. BOWMAN.

Lancaster, Pa. Sep. 23, 1839. tn1

DOMESTIC SCHOOL FOR BOYS.

AT HAMILTON, MADISON CO., N. Y.

BY REV. J. A. BRAYTON.

THE excellencies of the Parental School, under the arrangement of a well-ordered family, are, it is believed, known and appreciated by many parents, desirous of giving their sons unusual advantages at an early age: to such this card is especially addressed.

The following are among the advantages calculated to be secured.

Adequate time for instruction.

A supervision of conduct at all times.

An intimate knowledge of the character of each individual, and consequently an opportunity of adapting instruction and discipline to the capacity and character of each.

The formation and improvement of the manners, such as are to be practised in intercourse with good society.

The cultivation of Moral Habits, by conversation, by religious instruction, and by seclusion from the influence of pernicious examples and practices.

The developement and training of the *intellectual powers*, a still more important end in Education than the acquisition of facts: and, in short, the constant direction toward the threefold object of Physical, Intellectual, and Religious culture and improvement.

The number of boys received will be limited to twelve, from the age of seven to fourteen. The studies will be either the *Classics*, preparatory to admission to a College, or, at the instance of parents, any course of Education pursued in under-collegiate schools. TERMS,—$200 a year. Two vacations,—one of two weeks, including Christmas and New Years', and the other of one month in midsummer.

The first term to commence the 4th September ensuing. Residence in a very eligible part of the neat and healthy village of Hamilton.

Hamilton, Aug. 1839.

References.—Rt. Rev. Wm. H. De Lancey, Rev. Benjamin Hale, D. D. Geneva; Rev. J. C. Rudd, D. D. Rev. P. A. Proal, Hon. P. Gridley, Utica; Wm. Constable, Esq. Constableville, Lewis Co. Wm. C. Pierpont, Esq. P. Manor, Jefferson Co. N. Y.; Hon. John C. Spencer, T. Romeyn Beck, M. D. Albany; Rev. John McVickar, D. D., Col. Coll., N. Y.; Hon. Thomas H. Rochester, Rochester; Hon. H. N. Howell, Canandaigua; Rt. Rev. Samuel A. McCoskry, Detroit.

Sept. 28tf

NOTICE.

MRS. SMEDES' BOARDING AND DAY SCHOOL, for Young Ladies, under the immediate supervision and care of the Rev. Albert Smedes, is now open for the reception of pupils, in the large and delightfully situated house, 168 Duane street, opposite the park in that street.

The room in which the school is held is one of the most spacious, well lighted and pleasant in the city, and being built in the rear of the main edifice, is perfectly quiet and retired. Parents and guardians are respectfully requested to call at the institution and make a personal investigation of every thing connected with it.

Boarders are received for $2 50 per annum, which includes tuition in English. The usual extra charges are made for modern languages, music, and the other accomplishments.

Sept. 21, 1839. tf

EDUCATION.

A GRADUATE of a British University wishes to procure a Professorship in a respectable literary Institution. He has had six years experience as a teacher in an European establishment of the highest class, and a residence of fifteen months in America, renders him not unacquainted with the mode of instruction pursued in this country. He teaches the English language in the widest acceptation of that term, Greek and Latin, with all the collateral branches, Geometry, History, Logic, Moral and Intellectual Philosophy, Political Economy, Natural Theology, Christian Evidences and Butler's Analogy.

He has finished the Theological course required for ordination in the Church of England, and has been accustomed to teach the Classics much more extensively than they are usually taught in America. With the Latin writers from Terence to Claudian, he is familiar, while the metres and other niceties of the Greek have long engaged his attention. It may be necessary state to that he would settle in no place in which he could not unite with an Episcopal society, and that the respectability of the situation would be considered by him more important than the emolument. His certificates will establish the correctness of his assertions, and his references will prove the genuineness of his certificates.

Address (post paid) L. L. B., Upper Post Office, New York. Sept. 21. 1839. 4t*

OUR PROTESTANT FOREFATHERS.

BY WILLIAM STEPHEN GILLEY, D. D., author of "Waldensian Researches," &c. &c. A new edition of the above valuable little work, just published and for sale by

LOUIS SHERMAN,

Sept. 21. 142 Fulton-street.

ENGLISH, CLASSICAL AND MATHEMATICAL TEACHER.

MR. R. PHIPPS having made arrangements to devote himself hereafter exclusively to private Tuition, will be glad to attend to individual Pupils or Classes, either at their parents' houses or at his own residence. Having been for many years engaged in the instruction of both sexes, he doubts not his experience will enable him to give perfect satisfaction to his patrons.

Testimonials from Gentlemen of the highest respectability, both in this state and in Massachusetts, whose children he has instructed, may be seen at his residence, near 18th street, 3d Avenue, N. Y.

Mr. P. can receive three or four young Ladies as Boarders, in his house, whose education, both moral and intellectual, he will carefully superintend. They will be treated in every respect as members of his own family. Young Ladies who have passed through the usual studies of the schools, and are desirous to continue them unincumbered by scholastic restraints, will, it is hoped, find this a desirable opportunity.

Sept. 14. 4t.

TROY EPISCOPAL INSTITUTE. This Institution was incorporated at the last session of the State Legislature. The following persons compose its first Board of Trustees: W. F. Walker, John D. Dickinson, Stephen Ross, Jonas C. Heartt, George B. Warren, Daniel Southwick, Silas K. Stow, Daniel Gardner, Henry Vail, Josiah Bouton, A. J. Rousseau, Elias Pattison, Anson Arnold, Ralph B. Roberts, George Gould.

Under these, the organization of the Board of Instruction is full and efficient. Every department is adequately supplied, and all placed upon such a footing as to give greater promise of permanence and usefulness than has heretofore been enjoyed.

Some modifications in the internal and financial arrangements of the Institute, suggested by experience, are in progress, and will be in operation at the opening of the next session.

The next, or Fall term, will commence on Friday, November 1, 1839.

It is very desirable that pupils should be present *punctually* at the opening.

CHARGES, as heretofore.

Applications for admission may be made to the Principal, the Rev. W. F. WALKER, personally, or through the post office; or to JOHN W. MITCHELL, Esq., New York.

Mr. F. B. ROBERTS, Treasurer, will receive, and be responsible to patrons for, all moneys on account of tuition; and, also, take charge of that which may be left for the use of pupils.

Troy, September 6, 1838. 12t

WANTED an assistant in a small select school in the country. A theological student who understands the French language, or a Frenchman acquainted with the Latin language and Mathematics, would be preferred. Address H. A. Ulster, Ulster county, N. Y. '43 tf.

PRIVATE CLASS OF BOYS, in BURLINGTON, N. J. MRS. EMORY, late of Baltimore, Md., will be prepared on the 16th instant to receive into her family a small number of Boys, under the constant direction of a competent tutor, bringing the most unquestionable references as to piety, high classical and mathematical attainments, and entire competency to prepare youth for college or mercantile life. The pupils will form a part of Mrs. E's own family, the discipline will be mild and parental, but strict and unyielding obedience to the regulations of the household will be exacted. Unremitting attention will be paid by Mrs. E. and family, as well as by the tutor, to advance the moral and intellectual improvement of the pupils and to promote their healthfulness and comfort. The religious instruction and worship of the family will be in accordance with the principles of the Protestant Episcopal Church. As regards beauty, healthfulness, and facility of communication with New York, Philadelphia, and Baltimore, the situation of Burlington renders it one of the most desirable locations in our country for such an establishment. The institution will be conducted according to the advice of the Right Reverend Bishop Doane, and no important arrangement will be made without his sanction. For all who may desire it, there are well qualified instructors in the French, Spanish, Italian and German languages; also, Drawing, Painting, and Music. The number of scholars will be limited to 16—therefore immediate application is desirable. Each pupil is expected to bring a Bible and Prayer-book.

As the first term will not commence till the 16th of September, there will be no vacation in October next but afterwards, the year will be divided into two terms of 5 months each: commencing the first Wednesday in May, and the first Wednesday in November.

Terms.—Board and Tuition, including fuel, lights, bedding, washing and mending, $125 per term of five months—payable in advance.

REFERENCES.

Rt Rev G W Doane, D D; Hon G D Wall; Burlington, N. J.

Rev Wm E Wyatt, D D; Rev I P K Henshaw, D D Baltimore, Md.

Rev Edmund M Van Deusen, Prince George Co. Md.

Wm Rawle, Esq; Benjamin Tilghman, Esq; Philadelphia.

S I Donaldson, Esq; I I Donaldson, Esq; William Woodville, Esq; Charles Howard, Esq; S O Hoffman, Esq; John Gibson, Esq; Richard Lemon, Esq; J L M Smith, Esq; Messrs I I Cohen & Brothers; Richard Stewart, M D; John Buckler, M D; Baltimore, Md.

F S Key, Esq, Washington, D C.

☞ Address Mrs. ELIZA H. EMORY, Burlington, N. J. Sept. 14—tf

FAMILY SCHOOL FOR BOYS, STOCKBRIDGE, MASS.

REV. S. P. PARKER has *one* vacancy in his School. It has been in successful operation for three years and a half, and is now limited to SIX Boarders. Its aim is *thorough* instruction, *adapted to the individual; religious* culture; and *home* influences.

He invites the attention of parents, who wish to place their children with a clergyman, carrying into a small family school, the discipline of the large schools with which he was for many years connected in Boston and this city.

Stockbridge is well known as a healthy and delightful village in the valley of the Housatonic, about thirty miles from Hudson. Carriages pass his door twice a day to the West Stockbridge and Hudson Railroad, five miles distant.

Mr. Parker has the liberty of referring to President Quincy, Cambridge; Hon. Edward Everett, and Hon. Daniel Webster, Boston. And to the Right Rev. Bp. Onderdonk, Rev. Drs. Wainwright, Eastburn, and Cutler; John Anthon, Esq., Hon. Murray Hoffman, Dr. Edward Delafield, Samuel Ward, Esq.; Frederick Sheldon, Esq.; Elihu Townsend, Esq.: Russel H. Nevins, Esq.; Eli Wainwright, Esq.; Robert Dyson, Esq.; Isaac Jones, Esq.; Herman Le Roy, Esq.

For particulars, address him, Stockbridge, Massachusetts.

Stockbridge, Mass. Sept. 6, 1839. Sep. 14—9tf

MISSES EDWARDS'

(FORMERLY MISSES GILBERT AND EDWARDS')

BOARDING & DAY SCHOOL FOR YOUNG LADIES.

NEW HAVEN CONN.

THE winter term of this school will commence on the 1st of October; and the present proprietors hope, from their experience in teaching, to retain the confidence of their former patrons, and to give satisfaction to those who may hereafter patronize them.

Pleasant accommodations will be furnished for such young ladies as may be placed in the family; and under their immediate care all the branches of a finished education will be taught as hitherto; and particular attention will be paid to the manners, morals, and religious principles of the pupils.

Cards of terms will be furnished on application, and the most respectable references given.

New Haven, Sept. 10th 1839.

SELECT ACADEMY, with Male and Female Departments—in the basement story of St. Clement's Church, Amity-street, New York.

The Rev. JAMES SUNDERLAND would respectfully inform the citizens of New York, that instruction will be given at the above institution, in all the branches of study usually comprised in an English education, together with the Latin, Greek, and French Languages, including Music and Drawing. And, having taught successfully for some time in other cities, he flatters himself that he can, by assiduity and attention, secure the confidence of all who may intrust to his care the education of their children.

The terms for tuition are reasonable, but will be required quarterly in advance. The quarters commence September 1st, November 23d, February 15th, and May 10th. Vacations—the month of August, and Christmas week. No scholars will be received for a less time than one quarter; nor will any deduction be made for absence, except in cases of protracted sickness. The number of scholars will be limited to twenty-five.

For further information, apply to Mr. Sunderland, or Lady, at the above institution, or at their residence

REFERENCES.

The Right Rev. BENJAMIN T. ONDERDONK, D. D.
The Right Rev. LEVI S. IVES, D. D. LL D.
The Rev. LEWIS P. BAYARD, D. D.
Also, the PATRONS of the ACADEMY.

Officers of Instruction.

The Rev. JAMES SUNDERLAND, *Principal.*
Mrs. R. M. SUNDERLAND, *Assistant.*

Sept. 1—8t

SELECT SCHOOL FOR BOYS, ULSTER,

ULSTER COUNTY, N. Y.

THIS Establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth: the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The school is select, being limited to 16 scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

THE TERMS.—The small number of pupils considered, are believed to be as low as any kindred establishment, $250 per annum, payable half-yearly, in advance, for all the branches of a finished English education, and all studies preparatory to admission to any college. All books and stationary furnished without extra charge.

A resident assistant is expected to teach the Modern Languages, for which there will be an additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No Pupil will be received for less time than one year, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the Principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

REFERENCE, by permission—to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.; Mr. Philip Dater; Mr. W. A. F. Pentz, and Messrs. Barclay & Livingston, New York city; Mr. Henry Barclay, and Mr. William Clarkson, Saugerties, Ulster county; Gen. J. S. Smith, Kingston, Ulster county, N. Y.; Mr. Thompson S. Brown, Dunkirk, Chatauque county, N. Y.; Rt. Rev. H. U. Onderdonk, D. D., Philadelphia, Penn.; Rev. Dr. Wyatt, D. D., Baltimore, Md.

N. B. Two vacancies will occur about the first of October. Sept. 14. tf.

misnumbered

POETRY.

For the Churchman.

THE SPIRIT OF THE SEASONS.

Oh, who is it comes in the balmy Spring,
On the sun-lit dews of its breezy wing,
Breathing *Peace—be still!* to the Winter gales
In her rosy dress of flowering vales?
Is it not *Hope*, of Paradise breathing
Chaplets of joy for misery wreathing?
Is it not *Hope*, her fairy buds twining,
Pledges of bliss to mortals repining?

Oh, who is it comes in the Summer sky
On gossamer clouds of vermilion dye,
Sighing forth incense of praise from the flowers,
Painting the goodness of God in the showers?
Is it not *Faith*, with her ripening pleasures
Revealing the fruits of Hope's Spring treasures,
With her *still small voice* whispering around,
Thus shall thy promises, Heaven, be found!

Oh, who is it comes on Autumn's rich smiles,
Gladdening meadows, and gardens, and wilds,
Scenting heaven and earth with honey'd perfume,
Dressing desert and bower in sunlight bloom?
Is it not thou, blest *Charity*, smiling
Gifts to all, as if all reconciling?
For sorrow and joy *Plenty* sheaves wreathing—
E'en on thy foes benignity breathing?

Oh, who is it comes on the Northern blasts
Of the Wintry snows, of the howling wastes,
Girt in the mantle of frost-spangled cloud,
Frowning defiance and raging aloud?
'Tis the hopeless, faithless soul, repining—
The Springless, Summerless soul declining—
The Autumnless, fruitless soul, unfeeling—
Tho' sunbeams of heaven 'round her are stealing!

ARLINGTON.

From the Rev. Henry Caswell's "America and the American Church."

Samuel Gunn was born at Waterbury, in Connecticut, in the year 1763, and baptized by a clergyman sustained by the "Society for Propagating the Gospel in Foreign Parts." The war of the American revolution commenced while he was a child, and consequently, he took no part in that fearful struggle. But the Church suffered severely during the momentous period in question, and became, in many places, but a name; a name, too, of obloquy and reproach. Yet Samuel Gunn continued faithful to his spiritual mother. He loved the vine which he believed the Son of God and his apostles had planted; and though now broken and spoiled, he hoped to see the time when it would cover the land with its spreading branches, and when its leaves would be for the healing of the nations. The war having at length terminated, the clergymen in Connecticut rallied their remaining forces, and elected a bishop, who was consecrated in 1784 by the Scottish prelates. Bishop Seabury was soon actively engaged in the great work of reviving the enfeebled parishes committed to his charge. He ordained pastors, and was the first who performed the solemn ordinance of confirmation in the United States. Among the numbers who hastened to receive this holy rite, was the subject of our memoir, who had now attained the age of manhood, and had given unquestionable signs of a Christian character.

The parish of Waterbury was, at that time, without a clergyman; and Mr. Gunn, being a man of unimpeachable morals, was appointed a lay reader. During the week he was engaged on his farm, but on Sunday he occupied the desk, and conducted the devotions of a few zealous Christians, according to the venerable forms of the Liturgy. Sometimes a clergyman visited the little flock; but such opportunities were not frequent, and for ten or twelve years Mr. Gunn continued his useful labors without fee or reward. But his family was now increasing, and his circumstances were greatly straitened. At length he determined to seek a home in the western country, which already presented a wide field to enterprise and industry. He first removed, about the year 1793, to Windham, in the western part of the state of New York. Here he established a small shop, which yielded him a livelihood sufficient for his moderate wants. He soon found means to collect a few persons together, and to persuade them to unite with him in the performance of Divine worship. He commenced, a second time, his vocation of lay reader; and soon experienced the gratification of finding that his efforts were not in vain. The number of attendants gradually increased, until finally they organized a parish, and obtained a clergyman. But Providence did not permit the subject of our memoir to enjoy the spiritual advantage of a pastor. He seemed destined to be a lay reader; and by the silent influence of a blameless life, no less than by his direct exertions, he was to promote the truth among those who had few opportunities of hearing an official ambassador of God.

His circumstances becoming again embarrassed, he decided on removing into the fertile, but at that time almost uninhabited region, bordering on the Ohio. Accordingly, having punctually paid his debts, he sallied forth with a light heart, and a light purse, in quest of new toils and new means of usefulness.

It was in the autumn of 1805, that Mr. Gunn, with a wife and five children, commenced his long and fatiguing journey. An occurrence of a most distressing character soon wrung the affectionate heart of our lay reader, and tried his faith to the utmost. While passing through the deep forest, one of his children fell from the wagon, and in a moment was crushed to death beneath the wheels. With his own hands the afflicted father dug a grave by the road side, and having read the solemn burial service of the Church, committed the remains of his beloved offspring to their kindred dust. In the month of November he reached the banks of the Ohio, and embarked with his family and little property on the noble river which was to bear him to his destination.

No steamboat then ploughed the western waters; and it was only in long and narrow vessels, propelled by poles, and dragged by ropes, that the hardy boatmen could ascend the current. The passengers and goods destined for places down the stream, were conveyed in flat boats of a temporary construction, which were broken up and sold when the voyage was completed. In a vessel of this latter kind, Mr. Gunn, with his little all, floated slowly to his future home.

At length his boat was made fast near the village of Portsmouth, a place containing at that time not more than a dozen dwellings.—There was, however, a dockyard in the vicinity, where a large ship was afterwards built, which descended the river 1500 miles, to the Gulf of Mexico, and was employed in the trade with Europe.

In so enterprizing a neighborhood, Mr. Gunn was not idle. He purchased a small farm, and diligently employed himself in felling the trees, breaking up the rich soil, and sowing the seeds from which he hoped to provide his children's bread. And now the Liturgy was heard probably for the first time on the shores of the Ohio. Every Sunday, the lay reader collected his family around him, and united with them in worship and praise. For many years none but his domestic circle attended on these occasions; but a providential circumstance soon enlarged his congregation. He thought it expedient to sell his farm, and remove into the village of Portsmouth, where he established himself as a cooper. He soon found that he was not the only Churchman in the place, but that there were a few others who had been taught to believe in one Catholic and Apostolic Church. These gladly attended his reading, and assisted with their responses. About this time, namely, in the year 1819, he received the grateful intelligence that a diocese had been organized in Ohio, and a Bishop elected and consecrated. To complete his gratification, he learned that the new prelate was no stranger to him. The Rev. Philander Chase, the same missionary who, on more than one occasion, had slept under his roof, and dined at his table at Windham, in New York, was now his bishop in the Far West. Mr. Gunn immediately took his pen, and wrote to his chief shepherd. He stated the importance of directly commencing regular services in Portsmouth. He mentioned the comfort which the few members of the Church in that increasing village would derive from an Episcopal visit; and he concluded with earnestly requesting the bishop either to come himself, or send some clergyman to visit them at an early season.

Bishop Chase was engaged in highly important business when this letter arrived. He therefore sent the Rev. Mr. Morse, one of his most faithful clergymen, who was received at Portsmouth with unaffected cordiality. Once more, after an interval of fifteen years, our lay reader was permitted to hear the word of life declared by a commissioned ambassador of Christ. In about a month afterwards the bishop himself arrived. The court-house was immediately prepared for religious worship, and a large congregation, partly drawn by curiosity, and partly by a better feeling, soon assembled. The bishop delivered a plain and practical sermon, with that solemnity and that energy which seldom fail to produce a deep impression.—Nor was this all. He remained in Portsmouth till he had gained the affection and respect of the people, had baptized and confirmed a number of persons, and had effected the organization of a parish, of which Mr. Gunn was elected senior warden. Having regularly appointed Mr. Gunn to the office of lay reader, he left Portsmouth, and went onward to discover new openings for the Gospel and the Church.

For the third time our lay reader occupied the desk; but the people were, to a great extent, destitute of Prayer-books, and could not, of course, join in the responses. It was soon discovered that a printer in the village was in possession of a large number of these invaluable manuals of devotion, which he had long since laid away as unsaleable. They were immediately purchased, and some at high prices.—Money was then scarce, and one person actually gave twenty bushels of corn for a single Prayer-book. For three years, Mr. Gunn regularly performed the services. During this period the village was visited most severely by disease.—Many who had taken a deep interest in the Church militant below were removed to the Church triumphant above; and after several unhealthy seasons, few of the little congregation remained. In the year 1823, a clergyman residing in Chilicothe, fifty miles distant, consented to officiate once a month in Portsmouth. This was a great benefit to the people, and a great relief to Mr. Gunn, who had now attained his sixtieth year. The latter, notwithstanding, conducted worship, and read a Sermon on the intervening Sundays; and after two years, when Mr. Kellogg, the clergyman, left Ohio, he again took the entire labor upon himself. All this, it must be remembered, was entirely gratuitous, and the only recompense was that of a good conscience.

The congregation, now exceedingly small, was often a subject of ridicule to the thoughtless and the prejudiced. The members of other denominations also frequently importuned the few Episcopalians to unite with them, on the assurance that a Church minister could never be obtained. But the little community, attached by conviction to the distinctive principles of Episcopacy, never ceased to persevere in what they believed to be the way of truth. In 1831, they obtained a convenient room for their worship. They fitted it up with commodious seats and a pulpit; and here, after his recovery from a severe illness, the aged lay reader, with a trembling voice, continued to conduct their devotions. In the month of July, in the same year, he officiated for the last time.

Having been just ordained a deacon by Bishop Chase, I was sent by him to Portsmouth, where I received and accepted an invitation to take charge of the feeble congregation. My compensation was fixed at 200 dollars, a year, which, with an additional hundred from the Diocesan Missionary Society, was enough to support existence at the low prices which then prevailed. But scarcely had I officiated once in my new sphere of labor, when a frightful accident befel the good Mr. Gunn, which hastened his departure from the world. A fire-engine had recently been purchased by the inhabitants of Portsmouth, and the old man, with many others, was observing its operations. The person who directed the jet, unfortunately permitted the tube to fall, and in an instant the whole stream of water struck Mr. Gunn in the face, crushing his right eye, and completely destroying its power of vision. For some time his condition was extremely precarious; and it was feared that a total loss of sight would be the result. At length nature rallied, and he recovered strength to walk. One eye was spared to him, but his former health was never restored. Yet the hope of immortality brightened upon him, and his conversation became more and more solemn and edifying.—The Church, too, was dearer to his heart than ever; and it was not long before he gave a proof of his sincerity which was the last crowning act of a life devoted to the service of God.

During the winter following the accident, he one day requested as many of the parishioners as could attend, to meet him on important business. A number of them accordingly assembled, and the old man, rising from his seat, represented to them in strong terms the importance of building a church. He showed them that no considerable accessions to their number could be expected, until a distinct building, of sufficient capacity, and easily accessible to all, had been obtained. He concluded almost in the following words: "You know, my friends, that I am not rich, and that twice I have lost my all.—Yet Providence has given me enough, and my property is now a little more than two thousand dollars. Of this, I will give *one-third* towards the erection of the proposed edifice, on condition that you will contribute the remainder of the necessary amount." This offer was accepted with admiration and gratitude, and a sufficient sum was promptly subscribed.

But the lay reader lived not to see the Church erected, nor even its corner-stone laid. A few months after his generous gift, his form became emaciated, and he was soon confined entirely to his bed. Religious services were sometimes held in his room, which evidently afforded him great delight. On one of these occasions his children and grandchildren were present by special request. I took for my text, *Eccles.* xii. 1. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." At the conclusion of the service, the pious veteran raised himself a little on his pillow, and spoke a few words in the most pathetic manner, laboring to impress upon his offspring a deep sense of the necessity of pure and practical religion. He represented the comfort which he felt in resting all his hopes on the great Atonement; and finally besought all his dear family to follow the narrow way of life, that he might ultimately enjoy the happiness of meeting them in heaven.

A clergyman, in priest's orders, visiting Portsmouth about this time, Mr. Gunn expressed his desire to partake of the holy communion. The sacred right was accordingly administered to him, and he expressed the liveliest joy and consolation. Five days afterwards he breathed his last in perfect peace, having almost completed his seventieth year. Many hundred persons accompanied his remains to the burial ground; for he had been a friend to all, and had been long regarded as an example of uprightness and integrity.

THE CHURCH IN THE WEST INDIES.

On a people thus placed—in so many instances for the first time—in a state of personal freedom, scattered over so many colonies, separated from each other by intervening waters, differing in their language, and varying in no small degree even in their habits, a large body of religious teachers, of different persuasions unconnected with the established branch of Christ's Church in these parts, diverse from us, and even from each other, in discipline, and often essentially opposed in doctrine, are prepared to act, with considerable pecuniary resources at their command, and under many outward marks of public encouragement. The Church of Rome has roused itself from its past lethargy, and into those colonies where its peculiar tenets are still maintained, proposes, as we learn from the public declarations of an accredited agent, to pour in a large accession of ministers and subordinate teachers. The Moravian, Wesleyan, and independent bodies, are manifesting equal activity; and lately a new educational power has been introduced, symbolizing with no existing system, yet aiming, by the suppression of all distinctive opinions in religious matters, to comprehend within its instruction the children of every denomination of Christians.

All these various and often counteracting forces are brought into prominent action within the same diocese. The Church of England legally contains every colony within its pale. In every colony it is the established Church. Its ministers outnumber, at the present moment, those of all other Churches and denominations of Christians amongst us; and its members, both lay and clerical, exceed probably in an equal proportion. With the *Church of Rome* we agree in retaining the three ancient creeds, the three orders of the ministry handed down unto us uninterruptedly from the apostles, and the two sacraments of Christ; but we have fallen back on the doctrines and usages of more primitive times, and on the purer days even of its own faith, when it was "spoken of throughout the world." We have restored the Scriptures to their legitimate pre-eminency; we have purified the liturgy; we have discarded much which was unwarranted by Scripture, and calculated to lead the people into superstition. The *Moravian*, or *German Church*, claims to be Episcopalian, having at a solemn conference, and by lot, decided on the adoption of the regigem of Episcopacy, yet not to the exclusion in its ministry of the Presbyterian form. It has even its lay elders. It has survived the charges which were brought against it, and the fanaticism into which it fell during the middle of the last century; in its doctrines it holds the essentials of the Gospel; the latest edition of its offices and hymns breathes warmly the spirit of Christian piety; but the reading of the Scriptures forms necessarily no part of the service of the Lord's day; it has added to the words of institution in the administration of the initiatory sacrament; but confines itself strictly to our Lord's own words in that of the Lord's supper; it has its confirmation and ordination services, and litanies for the more solemn interment of the dead. Of the *Wesleyans* and *Independents* it is difficult to speak. Of the *former*, if they cannot wholly forget that they were once baptized at the same font, that they assembled in the same consecrated house, that they knelt at the same table, and partook of the same ministry with ourselves, it must, in much sorrow, be confessed, that they are still laboring apart from us, that they are raising altar against altar, and teacher against teacher, and aiming to draw off our people by the pretensions of a stricter discipline, and the promise of more abundant means of grace, producing excitement where there should rather be humility and sobriety, and substituting for the freedom of Christian thought and action, an organized and graduated system of inquisitorial influence. In doctrine, if we except their notion of perfectibility, the Wesleyans still agree in the main with us; in the public services they use in the most part an altered form of the English liturgy. They are not opposed to Episcopacy; and in the United States of North America a considerable portion of their body has adopted the Episcopal form: they claim to be more fitted to instruct the poor than the ministers of the Church of England, forgetting, it would seem, that Wesley himself was a minister educated and ordained within the bosom of our Church, and that a zealous and well-informed clergyman can assuredly be in no respect disqualified by the variety and extent of his knowledge, for diversifying his instructions, or from adapting his language, without being low or irreverently familiar, to the capacity of the most simple and illiterate of his hearers. With the *Independents*, whose exertions are confined exclusively, in the persons of missionaries from the London Society, to the southern portion of the diocese, there are fewer points of external union and sentiment than with any other body of Christians acting amongst us. They are neither Episcopalian nor Presbyterian in their form of Church government. Each minister, when once elected by, and contracted to, his congregation, is, with that congregation, independent of all extraneous authority. The *Kirk of Scotland*, identifying itself with the Presbyterian form of Church government already existing, and established in British Guiana previously to its capture from the Dutch by the British arms, has a certain number of the parishes of that extensive colony set apart and allotted to the charge of its ministers.

Thus, in a diocese extending from the fourth (the most southern point of cultivation) to the twentieth degree of north latitude, comprehending within that space thirteen distinct colonies, with their dependencies, and a population of not less than 450,000 souls, there are all these several religious forces in more or less activity of operation, often opposed to, and rarely moving in entire harmony with, the Church, or with one another. Under such circumstances the Church has need, after the admonition of its Divine Head, to unite the wisdom of the serpent with the innocence of the dove. How then is it provided for the various exigencies of its position?

The number of its benefices and officiating clergy, including the bishop, the archdeacons of Barbadoes and Antigua, and, I am happy in being able to add, a third archdeacon, for the archdeaconry of British Guiana, the constitution of which has been recently determined on and awaits only the sign-manual of her Majesty, is ninety-nine. It reckons fifty-three parish churches,* fifteen chapels of ease; three chapels private, yet open to their respective neighborhood; seven chapel-schools;—twelve school-houses, used also as temporary places of worship; and forty-four school-houses, strictly so called, being situated in towns, or in the vicinity of a church or chapel, besides numerous buildings permanently hired and fitted up, or temporarily granted, for the uses of public worship and religious instruction. Its congregations on the Sabbath, and the daily and Sunday attendance of children and adults in its schools, are large and increasing. The number of communicants is—I had almost said every where, for I am unwilling to particularize some painful exceptions—unusually great. The distribution of the Scriptures, of the Prayer-book, and of elementary publications for the use of schools, has been extensive and seasonable, whilst the pecuniary assistance continually afforded by the mother-country towards the erection of additional buildings, and the maintenance of ministers and schoolmasters, has infused a vigor into the operations of the clergy, which has enabled them, under God, to accomplish much, and to pledge themselves for yet more. God grant, my brethren, that there may ever be in us, its ministers and teachers, a spirit equal to the occasion, and proportionate to the means, opportunities, and encouragements thus mercifully vouchsafed unto us! It would be difficult to estimate at its full weight, the responsibility which at this moment rests upon us.—*Charge of the Bishop of Barbadoes.*

* Of the seven churches destroyed by the hurricane of 1831, in the Island of Barbadoes, six have been re-erected and consecrated, and the seventh is nearly finished. I cannot express in too strong terms my sense of the personal exertions, and of the liberality, both public and private, manifested on the occasion. In every part of the diocese, indeed, additional churches, chapels, and school-houses, are in course of erection.

From the Church.

RELIGION IN THE BRITISH COLONIES.

The Archbishop of Canterbury, in presenting a petition from the Society for the Promotion of Christian Knowledge, praying that means of further instruction might be granted to all the colonies of the British Empire, and that no new colony might be established without making sufficient provision for religious worship, remarked, "that England had been more negligent than any other country in the world in making provision for Church establishments in the lands which we had colonized. If we looked at Spain, at Portugal, at France, and Holland, we should find, especially where the religion of the state was Roman Catholic, that ample means were supplied for the purposes of religious instruction in their colonies. But no such care was taken by us to provide for the spiritual wants of our extended empire. For many years we had actually sent out convicts to the penal colonies quite unprovided with the means of religious instruction. Nor was this all. The provision which, in 1791, was made for the clergy of the Established Church in Canada, was now threatened with abolition. With respect to the wants of our colonies, it appeared that in Upper and Lower Canada, in Nova Scotia, New Brunswick, and Van Dieman's Land, there were no less than 300 clergymen wanted, besides those employed by the Society for the Propagation of the Gospel; and there were at present a great number of clergymen employed by this society, at an expense of not less than £30,000 or £40,000.

To an observation of the Marquis of Normandy, in reference to a petition from the Bishop of Australia, that it was the duty of the State to afford religious instruction in proportion as it might be required by the population, the Bishop of London replied, that such instruction should be imparted, not in proportion as it might be demanded, but in proportion to the destitute condition of the population.

ON THE VISIBLE ASCENSION IN EACH OF THE THREE DISPENSATIONS.

It has been supposed by Grotius, that the gospel of St. John was originally terminated at the end of the 23d verse of chapter xx., and the remainder of the gospel was added by the church at Ephesus. This opinion, however, is rejected by Wetstein, Michaelis, and Whitby.

It is remarkable, that in each of the three Dispensations, a visible ascension of the body has taken place,—some holy personage has been visibly taken up into heaven. In the first of these periods between the Creation and the Deluge, Enoch was translated. "He was not," says the Scriptures, "he did not die;" for "he walked with God, and God took him." During the second period, from the Deluge to the Advent of our Saviour, Elijah was visibly taken up into heaven:—"It came to pass as he and Elisha still went on and talked, that, behold! there appeared a chariot of fire, and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into heaven." During the third period, which has continued nearly two thousand years, in which we and the whole Christian Church now live, and which will be concluded only by the day of judgment, Christ, our Lord, while in the act of blessing his disciples—"and while they beheld, was taken up, and a cloud received him out of their sight." He ascended into heaven, and he now sitteth, till he shall again come to judge the living and the dead, at the right hand of God. Whatever were the sundry ways and divers manners in which God, by his prophets, appealed to the Jewish world; whatever reception we ourselves may give to the precepts and the sanctions of his Evangelists and Apostles, who have more especially writtenfor the Christian Dispensation, this is undeniable, that God, in every age, has made most abundant provision to demonstrate to all the certainty of another life and another state of being. In the great mercy of our Almighty Creator, this solemn truth has been enforced by three visible ascensions into heaven, an earnest to the world of the certainty of that great day, when all the Church of God, from the days of Adam till the sounding of the trumpet of the Archangel, shall assemble before the judgment-seat of Christ. As surely as Enoch, and Elijah, and our Lord Jesus Christ, ascended into heaven, so shall also we ascend from our graves, to give an account of the deeds done in the body, whether they be good or bad.

Where is now the body of Christ, which ascended in a visible and tangible shape. Wherever body exists, it must exist in reference to place, and heaven cannot therefore be merely a state or condition. There must be, then, in some part of the universe of God, a place in which the glory of the Deity is more immediately and peculiarly manifest, where the body of Christ now is, the real "Holy of Holies." There is the seat of that happiness which is peculiarly prepared and destined for the faithful followers of Christ. There is the abode of angels, there are the spirits of the just made perfect; there is God, the judge of all. To that place, and to the state and condition of happiness which is enjoyed there, every son of man may arrive, to whom the invitation of divine mercy has been extended. There is our home—here is our prilgrimage. There is our Father—here we are pilgrims and strangers. There is the Son of God, our Brother, and our Friend—here we live among fallen creatures, a cold and selfish world. There is peace and repose, and rest—here is vexation, turbulence, and sorrow. Frail indeed is the veil of mortality which separates us from that holy mansion of God our Father; and poor and contemptible are the toys and follies that bind us to earth, and prevent us from anticipating, with serene and rational confidence, the summons to the invisible world that most assuredly awaits us. He that numbers the very hairs of our head, in whose book all our members are written, will not leave us nor forsake us in the grave. He shall separate our corrupted and mouldering bodies from the confused mass of atoms, by which they may be surrounded, with as much faithfulness and truth as the loadstone will draw to itself the smallest filing of steel from the innumerable grains of sand by which it may be encompassed. Why then should it seem a thing impossible to you that Christ should raise the dead? The voice of inspiration has declared,—

"Thy dead men shall live,
Together with my dead body shall they arise,—
And the earth shall cast out the dead."

(Isa xxvi. 19.) And that same glorified body, which the disciples saw ascend, shall at the last day descend, and conduct us from the grave and gate of death to the glorious home of holiness and purity, to the new Jerusalem, the city of the living God.—*Coit's Townsend.*

From the New York American.

Sir,—I have just, by chance, read the question of W. in your valuable paper of the 28th of August last, in answer of which, I have to state,—that I am related to a lady, native and inhabitant of our city, who was born in Wall street on the 8th day of August, 1758, and who, consequently, reached her eighty-first year on the eighth of the last past month. Her grandfather was a *French Huguenot*. He came from *La Rochelle*; and was the first French Episcopal Minister, who preached as such, in New York. She is connected by marriage to one of the most ancient and distinguished families of this State. She enjoys good health, attends regularly to her church, of which she is a communicant; cultivates a little garden near her house; reads twice every day the Holy Bible, and other religious books; and amuses herself with the perusal of as many newspapers, and books of travels and of general information, as she can get. Her mind having been well cultivated by a careful and wise education, and matured by the advantages of the best society in after life, makes her always to appear a most amiable and interesting lady in company. She enjoys a very retentive memory, which enables her to describe minutely the scenes and events of past times. There is not a spot in New York but she can point out with the utmost precision, relating the several changes it has undergone. She has been a mother of several children, of whom, there are now living, one son and four daughters; and by them, she reckons at present, as her descendants, twelve grandchildren, and seven great-grandchildren.

M. V. C.

JERRAM ON INFANT BAPTISM.—Conversations on Infant Baptism, by Charles Jerram, A. M., Vicar of Cobham. Also, A Conference between two Men who had Doubts about Infant Baptism, by the Rev. W. Wall, author of the "History of Infant Baptism." Just published, and for sale by LOUIS SHERMAN, 142 Fulton-street.
August 8, 1839. tf.

ORGANS.—GEORGE JARDINE, *Organ Builder*, 459 *Broadway, Corner of Grand-street, New York.*—Church and Parlor Organs, and Church Organs with finger and barrel movements combined, of inestimable use in country churches, where organists cannot always be obtained.

N. B. The gold medal of the American Institute awarded to G. J. for the best instruments, both at the fairs of 1837 and 1838.
June 26. 1 in 2w—6m.

THE TUSCULAN QUESTIONS of Marcus Tullius Cicero, in five books. 1. Contempt of Death. 2. Bearing Pain. 3. Alleviation of Sorrow. 4. Perturbations. 5. Virtue Sufficient for Happiness. Translated by George Alexander Otis, Esq., member of the American Philosophical Society, translator of Batta's History of the War of Independence. A fresh supply just received, and for sale by LOUIS SHERMAN, 142 Fulton-st.
August 17, 1839. c.

HISTORY OF THE CHURCH. By Rev. F. L. HAWKS, D. D.

It is probably known to most of the members of the Protestant Episcopal Church in the United States, that for some years Dr. Hawks has been engaged in collecting materials, both at home and abroad, and in writing the history of the several dioceses of the communion to which he belongs.

That he is entitled to the confidence of Episcopalians, in his undertaking, is shown in the following request of the General Convention of the Protestant Episcopal Church in the United States.

Resolved, That the Rev. Dr. Hawks is earnestly requested to proceed, with such despatch as his other engagements and the importance of the work shall allow, in the discharge of the great work intrusted to him by this Convention, as historiographer of the American Church.

The second volume of the above work is just published, and now ready for delivery.

It is comprised in five hundred and thirty-six pages royal octavo, and has been got up in a style equal to any book ever issued from the American Press. Published and sold by

JOHN S. TAYLOR, Brick Church Chapel.

N. B. Clergymen and others holding subscriptions to the above are requested to forward them to the publisher as soon as practicable.
July 19, 1839. 12t.

THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem."—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will receive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

WEST HOBOKEN INSTITUTE FOR BOYS. REV. W. W NILES, Principal. This Institution is designed to give a *thorough Christian* education, moral, intellectual and physical—English, Classical or Mercantile, to the sons of parents desirous of placing their children near the city, and yet, of having them wholly removed from its temptations.

The location, one mile and a half from Hoboken Ferry, is not surpassed by any in the neighborhood of New York; scarcely, perhaps, by any in the world. The number of pupils is limited to 25. These, whether in doors or out—by night or by day, are never left alone: but are constantly attended by their Teachers.

References—Rt. Rev. B. T. Onderdonk, and the clergy of the city generally; Prof. J. Orville Taylor, of the New York University; also the parents of children in the Institution, the names of whom, together with a prospectus, may be had at the rooms of the American Common School Society, No. 128 Fulton street, up stairs. Boys under 12 years of age preferred. No parent, who cannot consent to have his son submit to the self-denial of a thorough training in all respects, need think of placing him at this Institution. july 27 tf

ORGANS FOR SALE. An elegant Swell Organ, in a Mahogany case, having the following stops. Open diapason, stopped diapason, principal fifteenth, and trumpet; size 10 feet high, 6 feet wide, 3 feet 6 inches deep.

Two swell Organs with same stops as above, in handsome painted cases.

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